

Our Cover

a reproduction of an oil painting, "The Preacher" by Ruthven Byrum of Anderson, Indiana. Young, alert, tenacious in earnest, this modern preacher sacrifices for us the Ministry of today.

Know Your Missionaries

and scores of people do! No sooner than the March number reached the subscribers than the replies to the unnamed missionaries began rolling in. The morning mail of February 25 brought four answers, and all correct! They were from Mrs. C. G. Rankin of Spencer, Iowa; Mrs. Eugene M. Bush, Jeffersonville, Indiana; Miss Fannie Brown, McKinney, Texas, and Mrs. Charles R. Berkey, Salem, Indiana. All of them have been granted a complimentary subscription to *WORLD CALL*. A sample of the effort to which these men went to gain this distinction is found in the letter from Mrs. Berkey which accompanied her list. She says, "My *WORLD CALL* came yesterday at noon on a busy Saturday. Before washing the dishes I glanced through the magazine, found the page of missionaries to be named—and those dishes did not get washed until four o'clock!"

So many others who replied either correctly or incorrectly we extend our sincere appreciation for their interest in our fellow-workers around the world. The correct list is:

Rose Armbruster, Japan.
Mrs. J. C. Ogden, Tibet.
Etta Nunn, Mexico.
C. A. Burch, China.
Dr. Ernest Pearson, Africa.
Paul D. Kennedy, Philippine Islands.
Zona Smith, South America.
Mr. and Mrs. V. C. Carpenter, Porto Rico.
L. M. Matson, Jamaica.
David Rioch, India.

and Not Only the Readers

but the enterprising *WORLD CALL* secretaries are rushing around claiming the subscriptions that go with each list of ten new ones sent in. Mrs. B. B. Brown of Sioux City, Iowa, was the first to claim the reward under this popular plan. She sent in twenty new and renewals and was granted two free subscriptions, one of which she had sent to a friend and the other to the public library of her city. The second to reward was Mrs. Bessie Thomas of Etna, Indiana, who sent in ten new ones. This plan is meant to be in recognition of the faithful and effective work of the *WORLD CALL* secretaries whose loyalty is constantly adding to the success of the magazine. It provides a free subscription for every ten new ones sent in at one time by one person.

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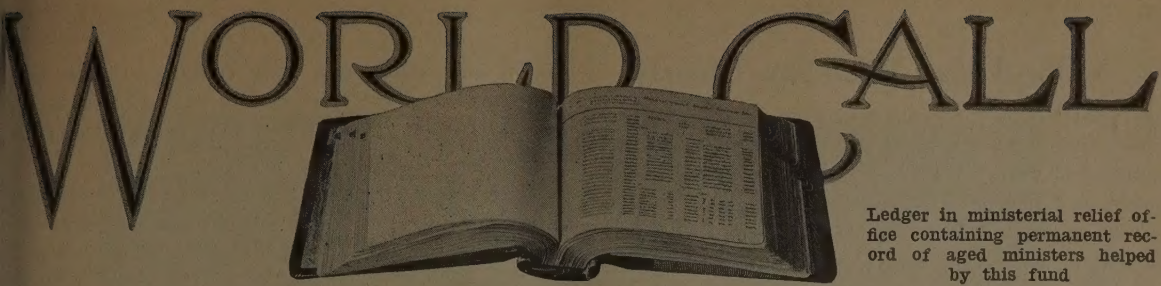
And still they come—checks, money orders, letters of inquiry and reservations for the *WORLD CALL* Alaskan Voyage following the Seattle Convention in August. A glance at the mounting passenger list

shows the names of Graham Frank and wife, George Kirby of Buffalo and wife, B. L. Smith and wife, and many other great souls. Again we say frankly, the space is limited—get your name in as soon as possible.



A Devoted and Gifted Minister's Widow and Children

"Devoted and gifted" applies to the widow also, herself a preacher's daughter; gifted are the children too, and they will grow up to womanhood and manhood of Christian devotion, if the brotherhood continues its effective cooperation with their mother to this end. Their father did his best, by participation in the present pension system and by carrying a little life insurance, but was snatched away by death before the birth of his son. Then the widow had to overcome the additional handicap of tuberculosis. We will put reality and soul into our Easter rejoicing and our Easter evangelism when we make substantial Easter offerings in fellowship with this heroic mother and the four hundred others whose names distinguish our ministerial relief roll.



Ledger in ministerial relief office containing permanent record of aged ministers helped by this fund

VOLUME XI

APRIL, 1929

NUMBER 4

The Unnamed Preacher

AS EACH of the nations that were victorious in the World War concentrates its homage upon an Unknown Soldier, rather than upon some great general or statesman, so the Churches of Christ need to set forth an Unnamed Preacher to represent the perennial consecration, wisdom, love, courage and spiritual power of the Christian ministry.

In his boyhood this typical minister heard in some way the call of God and left all to obey that voice. Before for all the decision was made, and yet again and again there has had to be a new reckoning and a fresh consecration.

At the outset the prudent advice of family and friends looked toward callings that offered money, comfort and position. And the youth's day dreams resented each of these rewards as an accomplished reality that had to be renounced. This renunciation would not have been so hard if it could have been made in solitude, for the most powerful influence in youth is the consensus of one's comrades, and this consensus was wholly against the ministry. And yet the young man whose heart God had touched followed the gleam.

Then there came the testing of long and expensive preparation. While in this process, or immediately after it, he faced this staggering question: Had he any right to ask the girl of his choice to endure sacrifices as greater than his? This she answered with inspiring promptness and they went forth together, like Abram and Sarai out of Haran.

Somehow they lived on a thousand dollars a year, gave a hundred of it to the church and such church interests as missions and benevolences, bought books, papers and magazines with another hundred, paid a hundred and eighty in rent, dressed becomingly and kept an open door of hospitality! The miracles of modern surgery are matched by the miracles of economy in the minister's household. In time the salary became twelve hundred, fifteen hundred, and since the year twenty-two hundred, but with the increases came more mouths to feed, and ahead of the last advance, higher costs of living and the necessity of leading the congregation to larger contributions by giving fifteen

per cent of his salary instead of the tithe. Just here also he has the expense of educating his children, for the manse must supply ten times its proportion of leadership for the nation in the years ahead, as it has steadfastly done through all of the past.

Somehow the question of personal and family ways and means must be answered by the minister and his wife, between times, for their day-and-night thought and labor, prayer and pleading is for the souls of their people. The young must be nurtured, the wayward must be reclaimed, the sick and aged must be comforted.

INCREASINGLY the church year comes to its climax at Easter. All through the months every class and department in the Bible school has been skillfully guided toward the resurrection morning as a great Decision Day for Christ. Sermons, prayer meetings, pastoral work have all borne steadily in the same direction during the later months, while throughout the earlier months there was the same strategic concentration upon building up those who had responded to the last Easter appeal, and upon welding the entire congregation into an effective force for the realization of Christ's ideals in human lives.

Just at this season, when the minister has most completely forgotten himself in the supreme task of saving his people, we who are his people ought not only to give good heed to his call and help him to reach the goal of his ambition in souls redeemed, but we must also, in regular order, make our Easter contributions to the support of the elder ministers and the widows and orphans of those who have died in the service. Every dollar of this offering, unless otherwise designated, will go directly for ministerial relief. There are four hundred veterans on this brotherhood roll of honor, unnamed heroes here for a little while, but with names blazoned high on the battlements of Heaven to all eternity. Everything that touches the ministry is of supreme concern to the church, for when the ministry fails, no magnificence of building, no artistry of music, no perfection of organization is worth a penny.

A Blind Man Who Saw Clearly

ON ONE of the prominent corners of the city of Indianapolis a blind man sold newspapers for a number of years. On Sundays he and his wife, whose sight was also defective, were unfailing in their attendance at the Central Christian Church and Sunday school, of which they were members for the last seven years.

After his death in February of this year, the president of the men's class, the chairman of the official board of the church and the minister, paid public tribute to his character and Christian devotion.

In one of the church's annual every member canvasses the wealthiest member of the congregation and another man had on their list the name, W. S. Nelson. The address took them to a tenement building of an indifferent sort and to an upper floor of the building. When the door was opened the spokesman of the pair of canvassers recognized the blind news seller whom he had helped to get a favorable location for his daily work, and began at once to apologize for calling on him. "We ought to be bringing something from the church to you instead of asking you to contribute something to the support of the church." Mr. Nelson would hear no more of this but insisted that they sit down and then said, "There is no money which my wife and I pay out that gives us more satisfaction than the fifty cents a week which we contribute to the church and the twenty-five cents to the Sunday school. If the time ever comes when we cannot do this and have three meals a day, we will live on two meals a day and continue our contributions."

After Mr. Nelson's death, his church envelopes were found filled out and ready for the remaining Sundays of the month. Some one suggested to Mrs. Nelson that she would need this to apply on the funeral expenses, but she insisted that it had already been consecrated and could not be taken back. Thus did the blind man see more clearly than most of those who are blessed with what they consider perfect vision.

Union Work in China Wins Applause

HEARTY recommendations of the high type of work being done by the College of Agriculture and Forestry of the University of Nanking have recently come to us from C. T. Wang, Minister of Foreign Affairs of the Nationalist Government of China, from N. Han, Commissioner of Education of Anhwei Province, and from Professor James C. Needham of Cornell University.

The University of Nanking is one of the union institutions in which the Disciples cooperate in China.

There are seven union Christian universities in China. There are also eight other Christian colleges in China supported by mission boards. All of the

union universities now have Chinese at their heads and several of the colleges also have Chinese leadership. There is a fine spirit of cooperation among these schools.

A carefully correlated program is being worked out in connection with these educational institutions, so that there will be no overlapping of program and the most careful economy of funds. The plan is to consider Christian education in China as a whole, and so to organize the schools as to make the strongest Christian appeal to China.

It Makes Us Dizzy!

MANY years ago Maude Adams, stepping to the front of a stage, half-whispered, "Do you believe in fairies?" and grown men grew round-eyed in wonder. Today fairies are just as real, and no more so, than they were when that bewitching actress turned the world into fairyland for a night; they come and go "according to the proportion of our faith."

If anyone should walk into the office of the United Christian Missionary Society and announce that the Disciples of Christ were giving \$13,000,000 in one week to the interests of Christ's cause, there would be more than condescending glances of pity and amusement cast in his direction, there would be open distrust of his ability as a "promoter." For so complacent have we become in our attitude of non-expectancy that to anticipate a great Christian body of people returning to God a tenth, or any proportionate amount of what God has poured in abundance at their feet, brands one as a visionary idealist. He is another Maude Adams, living in a world of make-believe, juggling with possibilities—but possibilities none the less.

It is no possibility, however, but a fact that if every Disciple of Christ would give one-tenth of just one month's income (the minimum according to the old Jewish code, and a convenient starting place according to our budget-planned expenditures), more than \$13,000,000 would roll into the depleted treasuries of the church in one week. \$13,000,000! Whether it was given in a spirit of self-denial, as a matter of duty, or out of an overwhelming consciousness of the needs of the work, the Disciples of Christ would stand before the world as a people worthy of the exalted name they bear. Unfortunately, no magic wand can bring forth the amount. Each individual is his own fairy, guiding his own desires, deciding his own destiny and that of his money. Easter, with its pitiable call of the aged preacher, and Self-Denial Week, soon to follow, will give him the opportunity to decide.

On another page, in the report of the International Council of Religious Education, we find that the Churches of Christ, through their publishing house in Nashville, Tennessee, have become affiliated with that organization.



"The Vigil" by Pettie, hanging in the National Gallery in London

The Riches of the Glory of this Mystery

Being the Twelfth Epistle to the Churches

By A MISSIONARY ON THE FIELD

OUR Christian faith runs its roots deep into the soil of mystery. It imbibes its life from the very heart of mystery. There is nothing gained by attempting to evade this fact. By assuming a blasé spirit of easy-going understanding in the face of such unfathomable operations of the divine Spirit are basic to our most holy faith, we simply play the part of spiritual bigots—monumental ignoramuses—when we would appear to be wise.

Prophecy mystifies us; the Incarnation overwhelms with awe; the Savior's life and ministry, how they fill us; the Atonement, Gethsemane, Calvary—who can grasp their full significance? Even that which inspires within the Christian—the life of communion hid with Christ in God—how it stirs the heart with holy wonderment. Cease to wonder, assume a self-congratulatory air in the face of such sublime manifestations of the life of God? Only the crass materialist, who doubts all, could do so. To cease to marvel would be to cease to believe.

But there is a mystery of our Christian faith which the Apostle to the Gentiles seemed to regard as the most sublime of all. In his letter to the Colossians he speaks of "The riches of the glory of this mystery" which, he says, "hath been hid from ages and from generations but now is made manifest to his saints."

And this mystery—what is it? "Christ in you, the hope of glory," answers the Apostle.

II

But Christ within is not only the hope of glory. Before he can be that in the fullest sense, he must be the death of self. The so-denominated "old man" must give place to the new. We must not forget that our Lord Jesus in saving a soul does not dress up this "old man" and by a process of education prepare him for the kingdom of heaven. No more fatal misconception could be cherished than this. Nothing could be farther from the truth. The Savior comes to put to death the self-life. True, this is a terrible thought—it is shocking, repulsive. There is absolutely nothing attractive about it. But it is a fact.

Now, as to the "how" of this death, the Scriptures give abundant light. We are plainly told that this "old man" potentially died with Christ. When Christ was crucified, all believers were potentially crucified with him. "Know ye not," exclaims Paul, "that so many of us as were baptized into Jesus Christ were baptized into his death?" The Apostle emphatically states that "our old man is crucified with him." And this death with Christ, we read in II Corinthians 4-10, we are always to carry about in our bodies. In

a word, the spirit of the cross is to be incessantly at work within us. Calvary is to be the foundation of our being, the corner stone of our existence. Co-crucifixion with Christ is to be as basic as the air we breathe and the food we eat. Identification with Christ's death is to be the root-principle of our being. Can we possibly participate in the Savior's resurrection if we will not participate in his death? The Scriptures hold no such hope for us.

We are not victorious over sin—it still casts its dark spirit over us, enthralling us, defeating us, degrading us—because we have not learned how to deal with this hundred-headed monster. In spite of church membership, baptism, prayer and Bible study, consecration and service—in spite of our agony and our tears—sin still has dominion over us. And why? We have taken to the hospital to wheedle and nurse and humor and pet *what God bids us crucify and bury*.

I must no more doubt this sublime fact of my co-crucifixion *with* Christ than I would doubt the fact of the Savior's crucifixion *for* me. Here, as in the initial step when we took our Lord Jesus at his word in the matter of forgiveness the outcome of it all depends upon faith. Begin by believing to be a fact what God says is such, namely, that with Christ you have been crucified; let the Holy Spirit work a continual death in you. Do this and such a transformation as you had never dreamed was possible this side of the grave will be wrought in you. The writer of this, the Twelfth Epistle, has experienced the marvelous powers of this sublime truth. Where once, like Paul, he cried, "O wretched man that I am, who will deliver me from the body of this death?" and all was fear and defeat and shame, now there is power and abundant life and victory!

III

But this mystery would not be so rich and so glorious were it not that after Calvary comes Resurrection. Christ within is not only the death of Self—he is the power of an endless life. We die with Christ only to make room for eternal life. Rivers of water of life flow from our innermost being once we are fully rooted in Christ. We live on top of a wave which breaks in upon us from the sea of eternity and sweeps us from glory to glory. Once we are dead to self and wholly committed unto God for him to work in us and through us according to his good pleasure, once we take our stand on Calvary ground and become nothing in ourselves that God may be our all in all, once we do this, the forces of Omnipotence are at our disposal. The river of God's pleasure of which the Psalmist sings begins to swell our being with divine life and love, and flow through us out to a famishing world.

What power can the baubles of fashion and pride, the flesh and its lusts, self and its greed, have over one who like Paul refuses to know anything save Christ and him crucified, and who in consequence is

constantly being surcharged with the life of the ages, the life which pulsates through the great realms of heaven?

It is the old, old story, the simple parable which the Savior loved to tell of the grain of wheat which after it dies springs forth to blossom out into a richer and more abundant life.

IV

Finally, this mystery of the indwelling Christ is the solution of the great problem of Christian union. So effectively does it unravel this knotty question that once the believer comes fully into his own in Christ he never again has any difficulty in this direction. The moment self is consigned to its proper place, namely, that of co-crucifixion with Christ, and the believer really participates in the divine life, the problem of Christian union is forever solved. And there is no solving it until the "old man" has been crucified.

What barriers could possibly exist, what misunderstandings arise, what antagonism prevail, what estrangement due to questions of race or caste or wealth, what could possibly come between believers who have learned to fully realize the power of the indwelling Christ? Not having any life of their own, having lost themselves in Christ, they not only find him who is the fountain of life, but also each other. Even though race antipathy, questions of culture and position and whatever serves to cause divisions, might seek to bring about strife and trouble, still nothing could arise which might mar a perfect communion with another.

Christ within is the golden link which binds the believer with all other members of His body irrespective of sectarian difference. He is the absolute guarantee of Christian union. Wherever the power of the cross—Mrs. Penn-Lewis in her book *The Message of the Cross* points out that the Greek word translated power in Paul's First Epistle to the Corinthians, "Dunamis" from which we get the English word dynamite—wherever, I repeat, the power of the cross, which in very truth is spiritual dynamite, is truly at work, that union will be a fact.

One does not need to strain and to agonize, to be pulled down by sheer force the divisive elements. One does not have to struggle like a drowning man to find and hold those who might be denominated "the brethren." It is Christ himself reigning supreme within who overcomes the divisive elements and causes "rivers of water of life" to gush forth from the heart and flow out to all Christians everywhere. It is when the tide rises that the islets disappear and a great overflowing of the sea makes for union. It is when the rising tide of divine life lifts us absolutely above that is of self and sin that we find each other in utter oneness of spirit.

"The riches of the glory of this mystery which is Christ in you the hope of glory."



Benediction,
sculptured
by
Daniel
Chester
French

"And now that the shadows of many years are falling across my pathway, and the sunset of life is coloring the west, your ministry of love comes like a blessed benediction."

—Extract from letter to ministerial relief secretary.

Letters

From the Files in the Ministerial Relief Office Which Tell Stories to Which No Christian People Could Turn a Deaf Ear

Dear Brother Smith:

A week has passed since I talked with the brethren who came to see me about preaching for their church and I have had no word from them. Of course I may hear later on, but in the meantime my little balance in the bank is getting very small. Since the last cold snap our fuel is melting away and real winter has just begun. My wife's condition is such that I cannot leave her long at a time, and though I go out canvassing for such goods as I can sell from house to house, I know I am needed at home. . . . If I could get work with a church for a year or two I could relieve the ministerial relief board of my care, but now I am only able to make a small sum each month selling and this sort of work is uncertain in its results. In two days I will be 71 years old. For 48 years I have been preaching and I could continue to give good service if only the church wanted me. But I cannot beg them to let me do it. Three churches this fall turned me away for younger men and I am afraid to go out and seek another place. I had hoped never to have to ask for aid, and to leave our little home to missions, but our necessities have altered our plans.

Dear Brother Smith:

In a recent conversation with H. O. Pritchard he elicited from me that I am broken in health, out of a job and in immediate need. I have since received two letters from him and he asks me to write you direct. If cash help does not come at once my personal belongings will be auctioned. I owe \$150 and have the sum of \$40 to

meet it. I am not able to push for another church and the future has to be faced. I could take work that would not be too taxing and do it justice I am sure, but churches fight shy of a broken man. For 37 years I have preached continuously and have never received other than the minimum salary. My family has been reared and I am practically free from debt but if there is any intention of rewarding the sort of service I have given, I stand with hands out.

Dear Brother Smith:

Permit me to express to you my great appreciation of your recognition of my ministry.

Like others, we shared in both the joys and sorrows incident to the work of the public ministry. And now that the shadows of many years are falling across my pathway, and the sunset of life is coloring in the west, your ministry of love comes like a blessed benediction.

For this please accept my sincere appreciation and may this loving fellowship brighten the lives of other servants now listening for the summons from on high, in my earnest prayer.

Dear Brother Smith:

Your kind letters never fail. They come with the regularity of the seasons. Like the seasons also, as Pollock says, they "teach man gratitude." Just to say "Thank you" for the cordial message and the check seems a small return for such favors. However, I am preaching regularly now, mostly among

the lowly and in places where only God and the angels can see and understand.

Dear Brother Smith:

As you know I am on the way to my 82nd birthday. My mind is beginning to act slower and my memory is failing. This does not mean that I have quit, ah, no! My Heavenly Father has greatly blessed me in fifty-four years of preaching and the few days left to me now I can smile and show the goodness of my Lord for this long and happy life.

Dear Brother Smith:

I have just received your letter and I write to express the heartfelt appreciation of both myself and wife for its kindly spirit and its cheering word of encouragement. Also for the very generous remittance in behalf of the board of ministerial relief. I know your observation enables you to estimate what this goodly help means to us. As the years of our lives lengthen out the opportunity for employment lessens. When I write applying for a vacant pastorate, the first question is, "How old are you?" and if you must answer 70 or 73, that settles it without further consideration.

But we are not complaining, Brother Smith. The Lord is

wonderfully good to us through so many friends and brethren. With profound gratitude to your board.

Dear Brother Smith:

Your message of sunshine came today although it is gloomy and the earth is covered with snow. I pray God's blessing on the brethren who so kindly show their appreciation of the veterans and may his blessing be upon the church all over the world. I am in very poor health and don't think I'll need the kindness much longer. God bless you and them.

Dear Brother Smith:

Of course you don't know how I appreciate the amount you send me every month. And how I sit down and add up what I have to distribute. Mr. and Mrs. — died leaving two little boys, one 8 years and the other 12. I hope the twelve-year-old may make a preacher. I sent them one dollar. Then there is a family who need help here, and then there is a lady whose husband has gone off and left her with the family of children who are small. I have only a small amount but I am making it count in small donations. I am determined to relieve as many as I can.

Held to Answer

WHEN a minister fights disease to the last ditch and is about to fall and his friends prevail on him to let his needs be known, then the brotherhood is held to answer.

In this emergency, temporary help was at once despatched and after full knowledge of the circumstances the regular monthly checks were ordered. What a note of pathos appears when, as a sick man, he cries out, "For the first time in my life I have come to suffer want for the necessities of life!"

With what sense of comradeship with his brethren were these checks received. Bravely carrying on, even under a period of "silence" ordered by the doctor, he takes on fresh hope at the promise of help of his brethren, more determined than ever to return to his one-time fruitful ministry. Yes, it pays mightily to salvage a man like that.

How Her Release Came

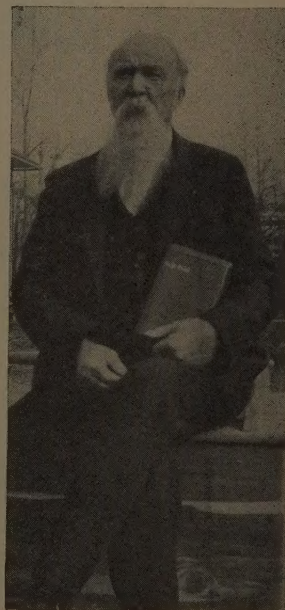
The mother, father and older sister each in turn fell the victims of the dread white plague. Extraordinary precaution was taken by her guardian, the brotherhood having stepped in to help. Within two years, however, the symptoms began to appear. First it was the Blue Grass Sanatorium near Lexington, then the Southwest, later Denver, and finally the Southwest again with the enervating heat of the summer relieved by visits to the mountains.

No one could tell confidently how the battle would end. The expense was very high but the United Society and the Pension Fund gave her a chance for life and she won! Beautiful, talented in art, and of a sweet disposition, swept off her feet in young girlhood, how could one think of abandoning her, this daughter of the parsonage?

The church helped her to carry on through struggling years and now at last she is released, married

and has a happy home of her own. What romance could be better than that! And the reassuring churches turn to others as they stand in need.

The unseen army of the folk in the churches all over the land ought to know that as they have made such a work possible, so they share in the honor and glory of such a triumph.



Having reached his "threescore years and ten," the minister pictured here was forced by ill health to resign from his pastorate. Iowa, Kansas and Missouri offered the fields in which he worked diligently and well for the past forty years. Nearly fifteen hundred baptisms grace his record as a minister. He and his life's companion, who is also past the threescore mark, are now receiving an annuity from a grateful brotherhood.

Why We Have To And How We Can

Three Threes that Count for Pensions

THE presumption is always in favor of continuing the practice of the past. Peter on the house-top was not unreasonable in offering "I never did" as an excuse when he was invited to eat of Gentile fare. Thus our churches answered before they began to pay their ministers' salaries, and before each increase in those salaries. Thus they naturally answer, here they have not given the matter careful thought, the first suggestion of dependable pensions. We are coming to pensions, however, as inevitably as we came to salaries; driven by three compulsions, moved by three obligations and having the way paved by three charms of magic.

Three Compulsions

As Monell Sayre, speaking out of more than twenty years of experience and as the world's greatest authority in pensions, has declared over and over to larger and smaller groups, "This is not a matter in which the churches can choose; they have to pension their ministers."

1. The Compulsion of Recruitment

People who refuse to depend upon "miraculous conversion," without human agencies, to build up the membership of their churches cannot rest upon miraculous recruitment of their ministry. The sort of capable young men that the church must have in a constant stream of replacement know perfectly well that the ministry offers hardships, but they are willing to endure hardness as good soldiers of Jesus Christ" throughout the years of their strength. Many of them, however, and more of their parents, are refusing to devote their lives to the service of the churches for lack of assurance that their dependent families and their own old age or disability will be provided for worthily.

2. The Compulsion of Retention

Even where the boy disregards the caution of his family and fails to look ahead to the certain coming of old age, death or disability, the man of forty-five or fifty, sees the hazard. Year after year we have been losing out of our ministry men whom we could not spare, simply because they felt compelled to go into some other calling to make the provision which the church has failed to help them make. Business organizations keep their turnover of personnel down to the minimum by assured pensions.

3. The Compulsion of Efficiency

In our high-tension modern life it becomes increasingly necessary for the minister to give his undivided and unhampered time and thought to the one task of his life. This is impossible without a pension pro-

vision. He might be content to "labor on, spend and be spent," if only his own life were at stake, but he cannot resist the haunting dread of what may happen to his wife and children. This uneasiness is like sand in the gear box; a pension system puts the sand on the track.

Three Obligations

Even if the prudential compulsions mentioned above did not exist, there are three great moral compulsions, three inescapable obligations that should move churches of Christ to provide pensions for their ministers and other full-time servants.

1. The Obligation of Fairness

The members of the church are also citizens of the country. As citizens we provide pensions not only for the soldiers in our army and the sailors in our navy, but also for the civilian workers in various departments of government service. In addition to this, every time we pay a railroad fare or a freight bill, or buy anything whose price includes something to cover such charges, we are helping to pension railroad employees; every time we buy anything that has required iron or steel for its production we are helping to pension the workers in that industry. How can we justify discriminating against those who serve us in spiritual matters in favor of those who minister to our temporal desires?

2. The Obligation of Secular Example

Even if we were not contributing to the payment of all the pensions mentioned above, and many others, the mere fact that they are being paid lays an obligation upon the church to do as much, especially since it has been the church's own preaching of social justice that has had much to do with establishing the living wage and pensions for disability and age. We must practice what we preach, and even if we have failed or faltered in the preaching, we dare not fall behind the business world in the practice of social justice.

3. The Obligation of Religious Example

Churches of Christ dare to differ from other churches only by excelling them! Wherever they, any of them, are ahead of us we are under divine obligation to emulate them. As long as they continue to wear human names we excel by wearing the name that is above every name; as long as they make human creeds tests of fellowship we excel in so far as we have only the "creed that needs no revision"; wherever they "teach as commandments the doctrines of men" we excel if we "stand fast in the liberty wherein Christ hath made us free." On the other hand, when a Congregationalist started Christian Endeavor we immediately adopted

it; when the daily vacation Bible school appeared we did not hesitate to utilize the plan; and even so we dare not be the last and the least in pensioning our ministers. We should have been the first since we have the explicit Scripture, "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel."

Three Magic Elements in Pensions

Of course whatever has to be can be, but it is only natural to want to know something of the process by which it is to come to pass, before we commit ourselves to the enterprise. It doesn't require much figuring to realize that to provide each minister with a pension normally equal to half of his average salary, and then half of that pension to his widow, with an outright payment of a thousand dollars to her on his death, is a tremendous undertaking. In addition to the considerations that make men glad to give to such a manifestly necessary and beneficent cause there are three elements of magic in the process.

1. The Magic of Compound Interest

In the long run more than half of the pensions actually paid will come out of interest earnings rather than from the original payments made by churches and ministers. The exact division is 54 per cent from interest, 46 per cent from principal.

2. The Magic of Repeated Payments

Neither the 2½ per cent paid monthly by the minister nor the 8 per cent paid by the church will be

a large amount, but each will be repeated every month throughout all the years of the minister's active service. The possibilities of such constant accumulation are illustrated by the immense fortunes of the five and ten cent store magnates and the great systems of highway financed by a two-cent tax on gasoline.

3. The Magic of Averages

Few ministers who face conditions intelligently can hope to build up such a personal estate as will support them and their wives in their old age, and they cannot at the same time carry enough life insurance to guard against death and premature disability. Moreover, estates generally fail to grow up as soon as they are needed, and then have a fatal tendency to disappear. A pension is the only safe provision. On the other hand, many ministers die in the harness, as a man wishes to do, and never need an estate. Here the magic of averages works, through the pooling of the interests of all the ministers, to make pensions the cheapest possible provision. Nothing is paid for that is not needed, and what is needed is ready without fail just when it is needed.

Clear as this demonstration is, we are happily able to see, in addition, its actual working on a 100 per cent basis in the Protestant Episcopal Church after twelve years, while the Presbyterian Church, U. S. A. which started two years ago with 70 per cent of its ministers and churches participating, now has 90 per cent protected against all the major contingencies of life.

"—Call Joshua"

AT THE time of the resignation of Robert M. Hopkins as head of the department of religious education of the United Society last October, the executive committee, the officary, in fact the entire brotherhood was in a dilemma. Where would another man be found to fill the position? Who *could* take Robert Hopkins' place? Carefully the field was surveyed while the names of dozens of worthy applicants were received and carefully considered. But in the meantime the work had to go on, and to bridge the gap in leadership a young man was chosen from the ranks of our religious education workers to serve as acting head of the department until a successor was chosen.

That man was Roy G. Ross. In the capacity of superintendent of young people's work he had served with marked ability since 1925. Genial, fun-loving and capable, he had become increasingly

popular both with the workers at headquarters, and with those in the field.



Roy G. Ross

Already at work as secretary in the department of religious education

(This picture is part of a film made in the religious education department with the new moving picture camera that will be put to use in the young people's summer conferences this year)

Under his new duties it soon became apparent that his modesty was only exceeded by his promotional and organizational ability. Although there was no suggestion at the time of his appointment as acting head of the department that he would become Mr. Hopkins' permanent successor, his demonstration of merit became so manifest that at the February meeting of the Executive Committee all interested groups united in supporting him for the place. His election was unanimous.

While Mr. Ross is only thirty years old he had been in the ministry six years before taking up work with the United Society. During his undergraduate days at Eureka College he served as student pastor as he did later at Yale where he received his B.D. degree. He is a native of Fairbury, I.

Waiting!

By FRED S. NICHOLS

SHE seems to have an amiable skepticism concerning physicians, does "Aunt Carrie"; for in a recent call at her home she stated the nature of her late illness as diagnosed by the "funny little fat doctor" who attended her. She doubted whether he knew. Her amusing toleration for the profession was evidenced on another occasion. In a serious fall some years ago, the attending physician told her with becoming professional cheerfulness that she would live to be ninety. But that professional optimism was to her his "doctorly way"; and as to his utterance—"He didn't believe a word of it." But the white falsehood was pardonable since she had out-tipped his real judgment—for she was ninety-one on July 4 last. While she "can't sleep good nights," she "enjoys all good things to eat; and eats whatever there is to eat." But those fading eyes prevent reading and thus multiply the lonely hours. Sitting in the old wheel chair recalling the days long ago, she patiently waits for the voice to read or to give some of the brotherhood news. She loves the brotherhood.

Joys of the Parsonage

What I mean is the joy of a minister's wife, for I doubt if Mrs. O. A. Bartholomew in her half century was a minister's wife ever lived in a parsonage. "What are the chief pleasures of a minister's wife?" I asked her. She named two. "One was to see things run smoothly in the church." Though kindly and forgiving, there seemed a suppressed satisfaction as she told the method of a Philadelphia minister years ago dealing with fault-finding members. He quickly and commandingly advised them to go elsewhere. They always remained; and I take it, that their unblemished dehorned condition permitted the others of the group to live in peace.

The other chief pleasure was to entertain the friends of the church in her home, especially the friends at conventions or meetings, and the ones passing through the city. Among these she recalls the names of Knowles Shaw, Ben Franklin, O. A. Burgess, Isaac Errett, F. D. Power and A. McLean. "Brother here is always the affectionate Christian, 'Brother'") Z. Tyler was in our home at a Christian Endeavor convention in the beginning of his affliction," she said with a note of respectful sadness in her voice. Her neighbors she loved. "Brother Sanford of the *Christian-Evangelist* was as good a friend, as anyone ever loved by."

As to the trials of the minister's wife, she said she didn't have any to speak of. Bless God for the love that forgiveth all things, and for the memory that forgetteth some things! "There is one thing I used to hate worse than anything else," she added, "and



"Bless God for the love that forgiveth all things, and for the memory that forgetteth some things," says this minister's wife of ninety-one summers

that was when anyone found fault with my husband and his work—that hurt worse than any other thing." Two incidents indicate a devoted love that never failed. With enthusiasm she said, "Brother Dowling was once asked, 'What minister has done the greatest work in St. Louis?' and he replied unhesitatingly, 'Brother Bartholomew.'" Note the significant pride in that word, "unhesitatingly," a word she never omits in relating this incident. In her husband's liberal giving she rejoiced as a partner. "Brother W. T. Moore was in the city on a money-raising campaign. He asked Brother Garrison if he thought it possible to get any money from Brother Bartholomew; whereupon Garrison replied: 'I don't know whether Brother Bartholomew has any money, but if he has you can get it.'" Said Aunt Carrie, "That is the way they always proceeded." And this gift of giving has been hers too. In the summer of 1927 the funds in the state society were at low-water mark. Mrs. Bartholomew heard of it. As I was about to enter the pulpit the Sunday following her birthday I was given an envelope. On it her dim eyes had feebly traced in pencil the words, "For State Missions. From Mrs. O. A. Bartholomew on her ninetieth birthday." With what retentive memory and animated pride all the building problems and triumphs of her husband are related. She remembers all the minute transactions, as F. E. Smith and J. H. Mohorter, who went with me to her home one time, can testify. She and her husband gave their all, but in my many talks with her I never heard her use the word "sacrifice"—there is too much glow for that. And how grateful she is for the small allowance from the ministerial relief funds!

Unexpected Callers

The first two years of her married life Mrs. Bartholomew spent in Kentucky. In 1861 they were in Jefferson Town in charge of a school. Soldiers from Louisville, passing the school one day, stopped and asked for something to eat. Excitement had stolen the appetites of everyone, so the food was still on the table untouched. The soldiers were bidden to help themselves. The weather being very hot and dry, the soldiers were about famished after their march. They began drinking at an old cistern in the yard when Mrs. Bartholomew called their attention to the wiggletails. "Madam," they said, "we have been drinking tadpoles too long to mind a few wiggletails."

From the days the Bartholomews went housekeeping at Alexandria, Kentucky, and had that worthy pioneer John I. Rogers in their home as a guest, to the closing days in St. Louis, the "latch string was always on the outside." One of the family intimates through the years was Knowles Shaw. They were neighbors for a time. One of the many meetings Shaw held for Bartholomew was at Philadelphia. "Shaw was of a jovial nature, and it was a pleasure to have him around," said my friend. But as Shaw was "jokey," so some of the Philadelphia congregation were dignified—and thereby hangs an incident. Shaw had been preaching on "Job's Troubles." Naming the men who had found fault with Job, he climaxed with, "Then old Mrs. Job commenced to find fault." Now these members did not doubt nor excuse this offence of Job's "better half," but they did seriously question the legitimacy of such familiarity. Like the Scotch parson running across the street for his wind-blown hat on the Sabbath, "He might hae done it mair reverently." I venture Shaw's laughter when he got home that night did him more good than any "daily dozen" exercises!

In contrast was Ben Franklin, a lifelong friend, and the man who first recommended O. A. Bartholomew for the Philadelphia church. "Ben Franklin was a pleasant man and one that appreciated pleasant company. But he did not have as many jokes as Shaw. With Franklin it was 'this one thing I do.' His preaching was of a very serious kind; more doctrinal, with less fun and emotion than Shaw's." This was her comparison. The friends of the church were her friends. With what affection she speaks of all their fields of labor.

From 1869 to 1873 the Bartholomews were in Washington, D. C. Our only church then, a small frame building with a picket fence about it, may be seen in the book of F. D. Power, commemorating his thirty years' ministry in Washington. At that time the streets were "dusty and dirty"; the plans for a larger and more beautiful city were only taking shape. But our people were looking forward to a better church building. When it did come later in the ministry of

Dr. Power, the Bartholomews were among the first contributors. James A. Garfield, then a member of Congress, attended regularly with his entire family and very frequently with visitors. Occasionally he would preach. "He came just as if it were the grandest church in the world," are the words to which Mrs. Bartholomew would often recur.

From 1859 to 1909, the true wife soldiered with her husband in the army of the Lord. And what good soldiers they were is witnessed in Troy, Philadelphia, Pittsburgh, Cincinnati, Lexington, St. Louis, and many smaller communities where they established churches, erected buildings, and planted the seed of the kingdom. The "beauty of the Lord our God" was upon the two that day in 1907 in the Hamilton Avenue Church in St. Louis. It was Brother Bartholomew's fiftieth anniversary in the ministry and the seventy-seventh of his birth. Seated in an invalid's chair, he preached his last sermon. In the audience was the lover-comrade of fifty years, listening with the beam of pride of her bridehood days.

Since 1909 the spirit of her husband has remained to comfort her. But in her old wheel chair she is waiting—waiting to drop in on the friends she seeks—the ones who are seeking her—waiting, beautifully waiting.

He Wanted to Die in The Poorhouse

HERE is a unique and authenticated case, and possibly the only one on record, of a man who actually wanted to die in the poorhouse.

This man was D. L. Soule of Weston, Ohio. He had given consistently and generously throughout his life to the missionary cause and finally had placed all of his means on the annuity plan with the missionary societies. This gave him an annual income of \$700. As long as he was able to work he made his living in whole or in part and turned the annuity back into the missionary funds. Finally when he was unable to care for himself, he scandalized the members of the church to which he belonged by going to the poorhouse. They took the matter up with the department of benevolence of the United Christian Missionary Society and finally prevailed upon him to go to the Home for the Aged in Jacksonville, Illinois, after a vacancy occurred there. Even then he was not satisfied but left the comfortable Home and went back to Ohio determined to spend his last days in the poorhouse and send back all of his annuities as a missionary contribution. With great difficulty he finally consented, on the plea that the church would be discredited by the plan which he was pursuing, to return to Jacksonville, where he was given tender Christian care for the few weeks that remained to him.

“Supremely Happy”

OF THE many staunch figures who have marched across our missionary history, few stand out more sharply than Mr. and Mrs. W. E. Rambo. In 1891 this consecrated couple answered an emergency call to go to India. It was in the hey-day of their youth and they served valiantly through two terms. Invalided home, additional years in the ministry were followed by another call, this time to Turkey where the shepherding of orphans and refugees who were suffering martyrdom took its toll from the strength of both. Mr. Rambo writes, “Mission and relief work, seeing suffering, burying and dead people from famine and massacre, the shock of siege and of being under fire and on night march with hundreds of helpless children have been a little too much for the machinery to stand up under.” Yet nothing daunted, upon their return to America they continued their gracious ministry, serving three churches in the far West until, worn and exhausted, a pause for rest and the recapturing of pent strength was imperative.

It was just at this time that their son, Victor, fresh from medical school and with a life dedicated to India, received his sailing orders for that distant field. Years of dreams, plans and preparation lay behind him. Should it all be sacrificed in order that he remain at home to care for his

appointment, he asked that his acceptance be made contingent upon our receiving help.”

Victor himself wrote at the time, “I have been studying the home situation carefully and have come to the conclusion that Mother and Father should accept the fellowship of the board. As you (F. E. Smith) suggested in your letter to me, their ‘modesty’ has been in the way. They would, left to themselves, struggle

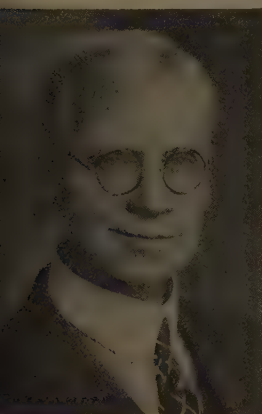
on, but I have convinced them that they should not do so. They have given their lives to the brotherhood. It has been strenuous. It is difficult for me, having turned down financially remunerative positions at home, which would allow me to keep Father and Mother from all worry, to write asking for help for them. I would like to do the helping myself, as a dutiful son, but in order to accept the foreign service I have to be satisfied with an income, as you know, that permits very little consideration of the needs of others. . . . I shall go to India much happier in the assurance of your help.”

Thus it is that Victor Rambo and his charming young wife and two India-born, curly-headed children, are in India today. In a recent letter from



—W. R. Warren.

Dr. Victor Rambo (insert), his wife and one of the two India-born curly-headed children who are stationed at Mungeli, India



W. E. Rambo

parents, broken in the service of the church? Mr. Rambo writes, “Knowing his heart to serve and his ambition, I refused to let him do that, preferring any fate for ourselves to the marring of a noble and unselfish career. He acceded to our desire, but not before I had reluctantly agreed to ask and receive help from the ministerial relief fund. Indeed, in discussing his

President F. W. Burnham, who has been visiting our mission fields in the Far East and learning first-hand of the marvelous work of the gospel there in transforming human lives, something of the magnitude and depth of compassion of this young doctor for his work is evidenced in a vivid account given of his surgery. Mr. Burnham writes at length of (Continued on page 23.)



Mrs. W. E. Rambo

Another Living Link

Graham Frank Unites the Ministry and the Brotherhood as the Genial Convention Secretary

By GEORGE A. CAMPBELL

SEVERAL thousand people are foregathered at a religious convention in a vast auditorium. A common mind possesses them. They are expectant of trouble, of disaster. Something is going to happen to break up their unity, to break up the Church, "our people," perhaps to smash the world and the kingdom of God.

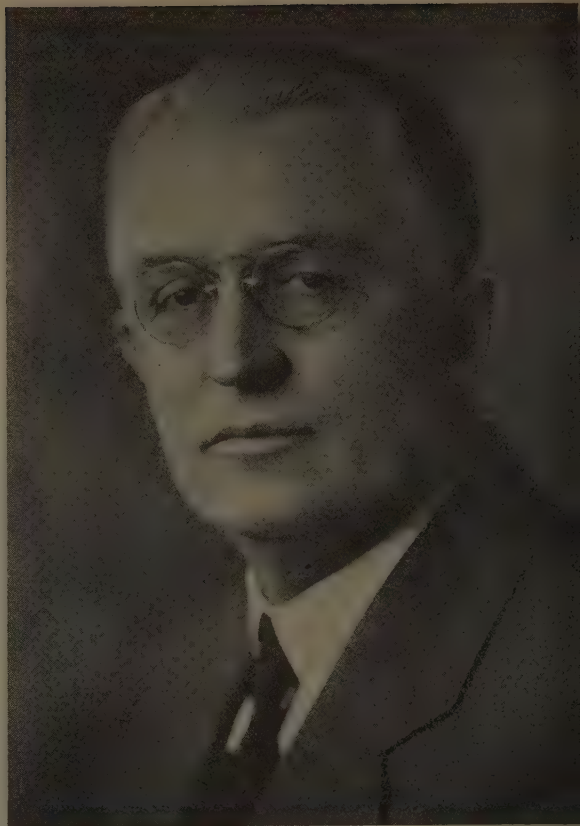
These thousands in their various communities have been hearing rumors throughout the year of the impending catastrophe. The cause is somewhat vague. Strange doctrines have something to do with it, and personal differences, also supposed missionary irregularities, and fear, too, of ecclesiastical snobbish autocracy.

The dread moment has arrived. The fatal resolution is coming to voice from the high and mighty Committee on Recommendations. Someone is walking to the front of the platform with the explosive thing in his hand. Who is he? A man with gray hair, all gray, but with a youthful, florid countenance, and a beaming face. He is neatly dressed, and altogether makes a pleasing appearance. The audience is drawn toward him. Surely he cannot be the vehicle of a bomb that is going to blow up the brotherhood. Now he speaks. We are about to hear the worst.

No! What's that? He says: "I suppose you have all heard of the fight between the Irishman and Scotchman?" The story is a capital one of the true American, explosive type. Everyone laughs. The tension is relieved; cheer follows cheer. The cause is saved by humor; and the truth goes marching on.

The man is Graham Frank, for fifteen years secretary (the only one it has had) of the International Convention of Disciples of Christ. If asked to justify his ruthless thrust of humor into situations of over-pious strain, he might reason somewhat as follows: Humor in serious situations does not spring out of a soul of indifference, but out of one of faith. To be too terribly serious and too awfully fearful is to doubt God. Humor gives perspective. To be too anxious is to be unbelieving. Truth has never yet been destroyed, and will never be.

No convention decisions can defeat the onward sweep of progress. Votes are never altogether divided on the lines of goats from the sheep and sinners from saints. There is some bad in the best and some good



Robert Graham Frank, pastor, secretary, man

in the worst. Probably the decisions of our gatherings will never be written in the canons of the Scriptures. So why worry? The universe is on a solid foundation; it is not going to be toppled over, no matter what a few thousand people decide.

Graham Frank is a man of many and big conventions. No man in our communion is seen and heard from the platform in so many sessions of the convention as he. How he must love great gatherings! How necessary they must be to his very life! Yes, he loves the throngs.

ELSEWHERE, also, his life sends down its roots. Here is another picture. After one of the big conventions a half dozen ministers went to spend a few days in a cottage on the shores of Lake Michigan. They wanted quiet after the oratory of the convention. Graham Frank, the busy secretary, was one of these. Would he like a retreat? The others were doubtful. Could he be content right after the handclaps and words of hundreds had praised him for his harmonizing and expediting work? But he, of all, loved the retreat the best.

His soul revels in intimate friendships, in the confidences of the fireside, in the small circle where stories on the brethren can be told and enjoyed. What stories he told us as we sat about the beach fire, or

before the roaring fireplace, his words keeping time to the lapping waves of "the unsalted sea." Most acceptable ministers of the Lord are good story-tellers. But Frank has the best repertoire of any of our—how many have we—six thousand ministers is it? He is an artist, for the artist never tries to reproduce nature exactly. Where nature is defective, art improves. Our friend refuses to allow the literal facts to limit the effect and defeat the climax. This device I heartily approve. I like things finished, brought out exactly right. Every good story-teller has the imagination of a novelist.

Let us not forget the picture of the retreat. After a few days all the rest of us had gone; but Frank lingered on alone. His soul I said revels in intimate friendships; but it also revels in silence. He loves the crowd; but there is a place deep down in his soul that craves solitariness. He stayed on with no one to talk to but himself and God. And of course God's messengers were there to speak to him and he to hear them, the singing birds, the moaning pines, the whispering beaches, the lipping sea, the night with its million stars and the mystic whole of nature. I think the mystic secretary would agree with Professor Whitehead when he says: "Religion is what a man does with his solitariness."

In the silences of his aloneness God speaks strength and simplicity; so that conventions appear not as insoluble complexities, but gatherings of folk with elemental emotions.

A THIRD picture. It is the home of Graham Frank, a house, spacious, not too large, about the size you would expect of a prosperous city pastor, cozy, homelike. Mrs. Frank, talented daughter of C. S. Lucas of beloved memory, president of clubs, maker of dainty dishes, cheerful, mistress of every situation, heartily supports her husband in creating a friendly, homelike spirit. One daughter their congenial home has happily known, Evelyn, Mrs. Wingate B. Moorehead, and one grandson, Parker Frank Wilson.

It is seven A.M. They have just got up. The door-bells ring. A pastor friend and his wife, fifty miles away, have driven down to have a surprise breakfast with them. And who enjoys surprises before their eyes are fully opened? No one! Oh, yes, the Franks do. The latchstring hangs outside and is often pulled; if breakfast occasionally, much more as the day wears on.

I asked Frank: "What is your chief pastime?" What do you think he answered? Golf? No. Motor-ing? No. Walking? No. Traveling? No. But this: Visiting with confidential friends." And this visiting at its best is in his home.

Two streams of hospitality unite to give a double portion to the Graham Frank home, for both were children of the manse. Horace Bushnell once said: "The odor of the house clings to the garments of the children of the manse."

As I see Secretary Frank in action in our conventions, I think this is Friend Frank of the fireside endeavoring to extend the spirit of friendship to the whole brotherhood. He thinks of friendship as "the mysterious cement of the soul, the sweetener of life and the solder of society."

I asked him: "How can we improve our present spirit and missionary organization?" He answered: "Have patience; do not call into question the motives of good and sincere people; cast out suspicion; keep down any tendency towards autocracy; cultivate open and frank discussion without bitterness."

What is this but taking the spirit of the home, the love that suffereth long, the mind of Christ to the world-organizational problems?

PERHAPS I did wrong in starting this article with Frank as secretary, for his life work has been that of a pastor. Being a secretary is a sort of avocation with him. And certainly we could not understand him as secretary without first knowing him as pastor. He seemed destined from his youth for the ministry. His minister-father, Joseph C. Frank, and his mother, Sallie (Darnall) Frank, both ardent Kentucky Christians, dedicated him in their prayers for the highest calling. Two brothers and four sisters helped to cultivate in his parental home the spirit of proper humility and of give and take. His father, whose memory he fondly reveres and under whom he united with the church at Flemingsburg, Kentucky, inspired him to secure a good education. Accordingly he attended Garrard and Transylvania colleges. Later he took some postgraduate courses at the University of Pennsylvania. He is a graduate of Transylvania. President Robert Graham, for whom he was named, had a salutary influence on this young aspiring minister. His pastorates have been very diversified, Glasgow, Kentucky; Nicholasville, Kentucky; First Church, Philadelphia; Liberty, Missouri; and Central Church, Dallas, Texas. How briefly stated! But what close intimacies have been in these pastorates scattered over the United States! What laughter! What sorrow! What encouragement, hope and redemption have they held! And what eternal ties have they created!

I asked Pastor Frank: "What do you stress in your pastorate?" Here is his first answer: "The place and power of the best preaching I can do."

His second answer was: "The more quiet and unmechanical worship of the church." "Unmechanical" arrests our attention. I have heard Secretary Frank spoken of many times as a master of detail. Many people may think he is a genius to fit cog into cog and make the machine endlessly whirl. My guess is that he rather loathes the detail and machinery of organization, and gives himself in his pastorate and life to the freer movements of the Spirit, not attempting to create or control it by organization. What counts in the pastorate of our friend is not so much organiza-

(Continued on page 48.)

The Call to the Brotherhood

From the Executive Committee of the United Christian Missionary Society to Observe Self-Denial Week April 28—May 5

THE United Christian Missionary Society has reached a period in its history when immediate enlargement is imperative. The increased cost of operating at home and abroad, the urgent demand for expansion in every field, and the momentum by which it is caught up and swept on by the spirit of the time in which we live renders it powerless to fill its mission and imperils its existence unless reinforcements are forthcoming at once.

The society has a definite mission to preach the gospel to the whole world. This is the task to which it is summoned and for which alone it is equipped. Not its duty to define a creed or fix a faith. Its duty rather to present the picture of Christ's advancing Kingdom, a story more thrilling and more significant than any epic which the mind of man has conceived.

Our shibboleths must not stand in the way of the massing of all forces for the world's evangelization, nor must any barrier, however great, prevent the fulfilling of this mission. Retreat and compromise are forever impossible. Universal conquest or abject surrender are the only alternatives. The land has been surveyed, the field is mapped out, the strategic positions have been chosen, trained workers are in the field and the hour has come for the signal of swift advance along the whole front. A clear ringing challenge has come to the Disciples at home to match the courage and self-sacrifice of those on the firing lines of the world's frontier horizons.

William Carey said, "I will go down into the well if you will hold the rope." Our own undaunted and irrepressible Doctor Shelton stood on the rim of the world and said, "Come on boys." And a greater than these has said, "Go ye into all the world," and "Lo, I am with you always." Shall we, the Disciples of Christ in this God-blessed America, turn a deaf ear to this challenging call? Have we the faith and courage of our fathers, whose heroic self-sacrifice has made possible our rich heritage? Will we go up at once and take the land, or will it be necessary for God to raise up another people to carry out the great commission of our Lord?

As plain as were the signs that culminated in the advent of our Lord, so clear are the facts that God has given to the Disciples of today the challenging summons, the divine call and the glorious opportunity to win the world for our Redeemer. We have the message. We have the men. We have the money. Why is it that we do not advance at the command of our conquering hero and take the world for God?

This mission work is a matter of money and money does not come without pressure. Love is the pressure we need. Nothing is too hard for love. Love plans and plods and prays and succeeds when everything else fails. Love can pay our debts and keep them paid. We may not figure out how, but love knows how and will do it. Oh, that a genuine revival of old time religion might sweep through our hearts. Then our troubles at home and abroad would soon be at an end. It leads men to pray and pay for the coming Kingdom of our Lord. If we could get so close to God that our hearts would be warmed by divine love this generation would see the gospel preached throughout the world.

Brethren, this is God's work. It will be done some day. God means that it shall be done. He does not sit behind a veil of second causes, careless of his world. He is here. He will go with us as we go. The gospel must be preached throughout all the earth. And it will be done as soon as we learn to love.

Victory is certain. Of this there is no doubt. The word of the Omnipotent God is pledged to this world. The question for us is, "Shall we have part in the rejoicing of that hour?"

We are passing through the acid test today. Are we willing to drink of the cup and be baptized with the baptism?

At this critical moment when tremendous responsibilities confront us as members of the executive committee, we appeal first of all, to the ministers of this great brotherhood—as faithful a body of men as ever lived. They are the ambassadors of Christ and share with us the responsibility of this task. A clarion blast from the pulpits of America would awaken the sleeping giant and shake the world for God.

A week of self-denial has been appointed—April 28 to May 5. Every secretary and the entire office force of the United Society, and every member of the executive committee will have part in the offering of this week. The Disciples of Christ, to the last man, woman and child are asked to share in the sacrifice which the hour demands. Souls are dying without Christ. Missionaries have given up all to carry the bread of life to the starving millions. "The fields are white unto harvest." The challenge is impelling. Shall we accept it, or shall we be found wanting? Jesus expects every Disciple among us to do his duty. Let us not disappoint him. The answer to this challenge may settle the destiny of nations and decide the fate of the Disciples of Christ. "The victory may depend on you."

W. E. ELLIS
JAMES H. LOWRY
LUCY MAPES
W. J. MCGILL
W. E. MOORE
ALBERT H. MARTIN
MRS. ADA PETER
M. L. PONTIUS
J. W. PORTER
MRS. J. L. REAT
C. M. RODEFER
MRS. JAMES STUART
MRS. E. C. SMITH
W. B. SLATER
MRS. E. W. TAYLOR
MRS. CHARLES ALLEN THOMAS
MRS. D. N. WETZEL
E. P. WILES
MRS. M. E. WOODSON
MRS. J. D. CASE

What if the Disciples of Christ Would Tithe Just One Month's Income?

Average income per month (based on
Roger Babson's estimate of \$1000
per year per Christian) ----- (approx.) \$80
10% of \$80 ----- \$ 8
1,629,823 Disciples giving an average
of \$8 ----- \$13,038,584

\$13,038,584

Would Mean Our Missionary Renaissance!

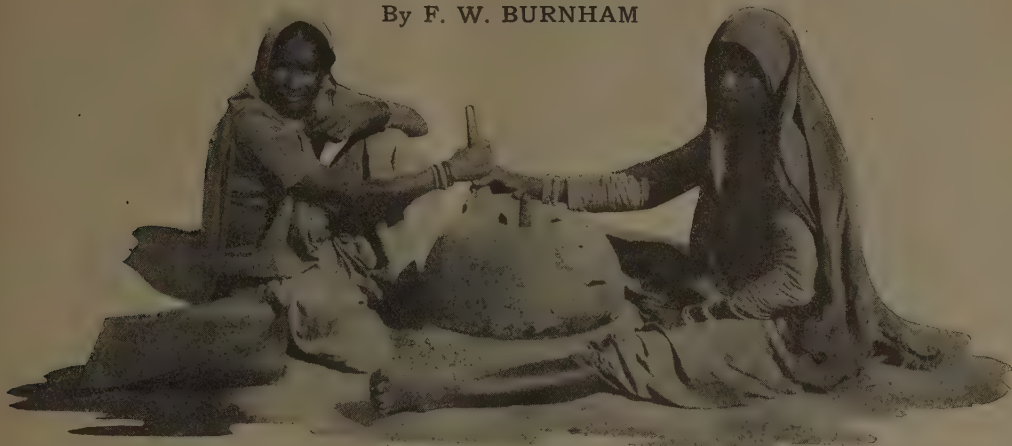
WILL IT COME TO PASS?

*"Let Us Prophesy According to the Proportion
of Our Faith"*

A Handful of Grain

For India's Body—and Less for Her Soul

By F. W. BURNHAM



Primitive method of grinding grain, still used by millions of India's poor

I HAVE seen with feeling and appreciation the medical work being conducted by our mission in India. As a physician's son and a minister, who through the years has been in close fellowship with physicians in common service to humanity, it is but natural that I should do so. But, important as that service is, it is not so fundamental to India's future, nor to our problem of developing an indigenous, self-propagating, self-supporting church, as are some other phases of missionary service. Education is vitally important. In fact, the medical and hospital service is intended to be evangelistic and educational. India's illiteracy is an appalling handicap. The last census reveals the fact that only one man or boy out of ten can read or write in any language, and only one woman or girl, over ten years of age, out of a hundred. But, bad and crippling as is the lack of education, India's most fundamental need is for some sure method of relief from the terrible poverty of the masses of her people. Poverty is the blight which is everywhere apparent when one gets out among the people.

The average per capita income for India ranges between seven and twenty-five dollars per year. This works out at less than three to six cents per day per person for the whole of the population. When one remembers that India has a large and wealthy class of lawyers, merchants, money-lenders, landlords and well-paid government officials, it is obvious that many of the village folk have less than three cents a day upon which to live. A cent does not buy much more of the necessities of life in India than it does in America, for the price of grain is fixed by the world's market. Cotton cloth made from cotton grown, spun and woven in India has to compete with cotton cloth from the mills of England or America. Millions of India's people cannot yet regard as possible luxuries many

things which America's poorest poor regard as absolute necessities. No one can understand India who ignores this degrading, debasing poverty which is one inseparable link in the vicious circle of ignorance, superstition, oppression, ill-health, infant mortality, lack of sanitation, and the continued persistence of such epidemic diseases as cholera, dysentery, plague, enteric, malaria, hookworm, smallpox and other preventable ills. It is a poverty which robs manhood, womanhood and childhood of all that is best and most worth-while for them. The average village farmer is practically a serf, owning nothing and forever and hopelessly in debt to the virtual village owner or *malgazar*. The average holding of a tenant in the United Provinces is three and a half acres. The average farm of a land owner there is only four and a half acres! It is these conditions which make so important the type of work being done by W. G. Menzies, at Pendra Road, where Christian farmers are located on good land which they are helped to purchase. There ten acres makes a family economically independent, self-supporting, self-respecting and able to contribute to the education of their children and to the support of their own church activities. There lies the way to the indigenous church of India.

IT WAS our very great privilege to stop and spend part of a day with Sam Higginbottom and his wife and daughter in their great work of the Jumna Agricultural Institute at Allahabad. There we saw what can be done by way of demonstration toward the solving of this problem in a larger way. There is an up-to-date dairy demonstrating the results of careful cattle selection and breeding and the possibilities of food conservation and proper feeding. We saw huge underground silos in which the students of the Institute

have given proof of twenty-two named weeds or grasses which the cattle would not eat in the field, but which, after two months in the silo, were fed to the cows as ensilage with resulting increased milk production. We saw what had been swamp land, impossible of cultivation by India's antiquated agricultural implements, now transformed into richest farm land by American made machinery and modern methods. We saw the laboratory where experiments are made and tested out, and such results taught to the Indian students as will prove practical.

Speaking of the problem we are discussing, Mr. Higginbottom said: "I believe the best and quickest way to do this is to train these Christian young men, the best and brightest of them, in a good central agricultural institution so that they can go out and lead their own people in the villages." It seems to me that if we could presently send some of the boys from Damoh or from Pendra Road to Allahabad for advanced agricultural study and experience, we would be taking one more step in this most fundamental service. Then we should be prepared to enlarge or to duplicate elsewhere the work at Pendra Road.

After we had seen the Agricultural Institute at Allahabad, Mrs. Higginbottom took us to visit the Leper Asylum and the tainted and untainted children under their care. Many cures are now effected there when the cases are taken in the early stages, and children of lepers are saved from the disease by segregation and treatment. Mrs. Higginbottom embraced these untainted little tots as if they were her own.

Those who have heard Sam Higginbottom lecture, or have read his book, will recall his account of how he inwardly revolted when, in Christmas week of 1903, he was told that, in addition to other duties, he should take charge of the Leper Asylum of the mission; of his later interest in that work and the deep satisfaction he came to have in the help there rendered. They will also recall, doubtless, his story of Frances, the beautiful, betrothed young woman in their orphanage, who was found to have leprosy and was brought by her brother to the Asylum; how she broke down in grief and revulsion when she saw the older lepers upon whom the disease had wrought its terrible blight and she realized that such was to be her fate. In those

days the cure for leprosy had not yet been discovered. It came too late for Frances! Then, how Mr. and Mrs. Higginbottom led Frances to see her opportunity for service; what transformation she wrought in the Asylum by her beautiful spirit and her conquering faith, and how she came finally even to rejoice in that service. In his book, Mr. Higginbottom said of her: "I know of no human life into which there has come a heavier cross than has come into the life of this Indian leper girl, nor do I know any other human life that has taken its cross and borne it more bravely or with such unflagging courage."

There are now over 600 patients in that Leper Asylum and almost daily others have to be turned away because the budget is overdrawn. Out of pity they have already taken in 142 more than this year's quota. While there we saw a young woman, when told they could not take her in, lie down in the dust of the road and roll over and over, screaming in the agony of her grief and disappointment.

Frances was there no more! She died two weeks before our visit. After twenty-two years of slow but sure progress, during which time she wrought for others while daily dying herself, the dread disease claimed its victim. Mrs. Higginbottom told us the following story of Frances's final triumph.

One day not long ago, after she had become bedfast and helpless, Frances sent for Mrs. Higginbottom and said to her: "The leprosy has reached my throat and my vocal cords are affected. I shall not be able to talk much longer. Before my voice is gone I want to tell you again, with my own lips, how much I appreciate what has been done for me here and what a privilege it has



Breakfast time at our Boys' Boarding School, Damoh, India, where hundreds of native boys have learned industrial trades

been to have some part in this noble work. I think I can see that I have not worked in vain. I still do not know how or why leprosy came to me; but I thank God that, through it, he led me to you and to this service." They prayed together and Mrs. Higginbottom assured Frances that God was, shortly, going to give her a new body which would be free from leprosy or taint of any disease; that she would see her Savior whom, through service, she had learned to love. It was not many days until the end came. One night the Indian attendants said, Frances summoned them all. She could not speak; but she indicated that they

ere to stand about her bed. Then, with the stumps of her hands, from which the fingers were all gone, pressed together in the attitude of prayer, her face brightened as with a light from beyond the stars. She smiled with inexpressible peace, and was gone—"the creature from creation's bondage free!"

When we left Jhansi, Sunday night, December 9, we went up to Delhi, thence back to Agra, then to Allahabad, Benares and Calcutta. This is the part of India, and these, or some of them, are the "points of interest" which the tourist sees. It is mainly of the historical past or of the political and military present.

He gets a glimpse, also, of temples and of some religious customs of the show places. But, for the most

part, he misses those forces which are shaping the life of a new India and he has little or no opportunity to see the life of the masses of the people or to appraise either the value of the Christian enterprise or the powers of evil against which it contends. If people who are going to spend the time and money to make a world tour could be induced to visit the principal mission stations of their own and other churches and to talk with the missionaries and their helpers, who know conditions, they would come home with a wealth of experience and knowledge of world conditions which would enrich all their after lives and make the journey doubly worth while. I am glad to have seen these "tourist sights," but I would rather have missed "the incomparable Taj Mahal—a poem in stone," than to have missed seeing Sam Higginbottom's work or that of any one of our mission stations.

When one reads the books of E. Stanley Jones, he gets an impression of the general, permeating influence which the teaching of Jesus is having upon the thought of India's cultured classes. When one reads such a book as Katherine Mayo's *Mother India*, he gets another and different impression of the strength and the hold which the current Hindu religion and superstition has upon the life of the common people. Our contacts lead to the conclusion that both views are true and both partial. It cannot be denied that Christianity is exerting an influence upon the cultured life of India which cannot be measured merely by the number of converts being gained annually or by the total Christian constituency. This is not very apparent upon the surface, but investigation proves it to be there. On the other hand, there is no possibility of

evading the fact that Hinduism, with its synthesis, or mixture of ancient religions, is strongly entrenched and tremendously effective upon the lives of India's millions of people.

We saw the power of Hinduism in its two greatest strongholds: Madura, the religious fortress of the South, and Benares, "The Vatican of the Hindus" in the north, and in its thousands of temples and shrines, in every village and beside every river and pool of water, throughout the land.

In Madura, we went with A. J. Saunders, of Australia, a teacher in the American College of the

Congregational Board, to visit the great Menakshi Temple. This temple is one of the wonders of India. It is named



Lepers of our Mungeli Leper Home at morning worship, Christmas, 1925

for the goddess, Menakshi, "The Fish-eyed." It measures 750 by 830 feet, and with its porches and appurtenances covers fourteen acres. We were there on a Friday evening, just an ordinary occasion; yet there were literally thousands of people who came to worship. The great outer courts, or porches, where materials for sacrificial offerings are sold, were thronged with people going to or returning from their devotions. Within, people were bowing down before the sacred bulls, burning candles and incense; or plastering the idol of Kali with butter, of which she is supposed to be particularly fond; or making offerings of rice and garlands to old Ganesa, the round-bellied, elephant-headed god of reckoning whom none can evade; or, if high caste, passing on into the inner shrine of Siva at the small central chamber of the temple, the passageway thereto lighted by thousands of burning tapers—there, having performed the required rites to receive from the priests the red mark on the forehead worn so proudly by the high caste Hindu! Hindu worship is not congregational, but individual. Into the presence of his god each worshiper goes alone. Hence the inner shrine of so great a temple is a very small room. The outer temple is vast. It commands the landscape for miles and attracts the vision of thousands; but, within, it leads to world exclusion until, in the presence of its deities, the individual stands alone. One could not but be impressed with the general earnestness of the worshipers, notwithstanding the crowds and the noisy traffic in the porches.

Benares is said to be "the most holy city" in India.

(Continued on page 46.)

At Last—A Model Church!

A New Place for the Laboratory

By J. B. LEHMAN

President Southern Christian Institute, Edwards, Mississippi

ALL present day institutions of learning seek to have well-equipped laboratories for the departments of chemistry, biology and physics.

But in the department of religious education in these same institutions this principle is often disregarded, largely because of the eternal obstacle of denominationalism which protrudes itself into almost every situation of religious teaching. The nearest approach to a laboratory for the church schools are the pulpits in neighboring churches that will admit student preachers. Yet this would not be accepted in any scientific department as worth anything. It serves more to perpetuate old prejudices and dogmas than to verify truth.

In the Southern Christian Institute we found conditions such that we were driven to forming a laboratory in the form of a model church. The pace set in the churches was such that made progress impossible. We saw that the only way to teach the great principles taught by Christ was to organize a church as an integral part of the school and make that as nearly a model church as we were able. This was not to be a play church but a real organization that must function in all depart-

ments. The membership of course was voluntary, but as a matter of fact all teachers and most pupils gladly joined.

Into this we could take the things taught in the department of religious education and put them into practice if indeed they were practical; that is, if they could be practiced. In the teachers and students we had a very fair cross-section of mankind as it is to be found out in the world. We could also bring into this all those great principles taught by our field workers and our religious journals. Every student found his or her natural place in the organization of this church where the work of a practical member was needed. Teachers aided and directed but functioned as brethren. So in a stay of from four to eight years in the institution the student could have an "interne" experience that was invaluable later on.

You ask, "How has it worked?" In answer we give the results as faithfully as we can:

1. Practically every student who was a member of the church before he came joined the school-church; and practically every student that was not a member of a church before coming, joined before leav-



President and Mrs. J. B. Lehman in the garden at Southern Christian Institute



Those who aided in perfecting plans for the work—teachers at S. C. I.

D. E. Bebout

Anna Anderson

Myrtle Evans

Ella Hobart

Mary E. Monahan

ing the school. It has been seldom that we have been compelled to say that not all students were Christians at the time of the close of the school.

2. Practically every student found his or her place somewhere in the organization so as to function as an active member. Every department is under the leadership of some experienced teacher and the department is made to function as it is expected to function in the actual churches. The Sunday morning service observes the communion service, and sermon and choir are to be heard. The Sunday night service is given over to the students under the direction of teachers. The church holds its annual meeting when reports of all departments are made and the membership pledged and elders and deacons elected.

3. Every member becomes a contributor to the financial enterprises of the church. No financial drives are necessary, for stewardship and tithing and faithful giving are taught as church obligations. As a

cult, the *Year Book* will show that the church at the Southern Christian Institute gave last year \$7.79 per member; and the *Year Book* gives it no credit for state work and yet it did its full share in both the white state work and the Negro state work. If this, and all that was given to miscellaneous causes is added, the giving amounts to over \$19 per member. In looking over the *Year Book* we find that only twenty-nine churches in the United States gave more per capita; and an examination of those twenty-nine churches shows that almost all of them have one or more millionaires in them. When we remember that these teachers have always served for smaller salaries than they could get elsewhere and that most of the students see but a few hundred dollars a year, we can understand what this means.

4. As these young people go out into the world they go into the church as naturally as the doctor goes into practice from his interne work. They go because they like and because they are trained to. We have often heard the older negroes complain that when their

young people go away to school they amount to nothing to the church when they come home. But it has not been so with the students from the Southern Christian Institute. We have often said that we could almost count on the fingers of our two hands those boys and girls who graduated here, or those who stayed more than four years, who are not now in some responsible place in the church of their community. Not all of them are members of the Disciples of Christ. A goodly number are Baptists and some Methodists but in their number are preachers and presiding elders and leading church officials. Many of these young people delight to write us what they are doing. One of these who knew my birthday was not far off wrote

recently:

Being one of your students I am writing you. I should have written you before now but I have been quite busy. However, I never forgot you. A good many years have passed since I was under your tutorship and many incidents have happened. When I was there going to school I never dreamed of the many things I have seen and enjoyed in life. However, God has blessed

me and has given me what he knew I could use wisely and rightly. I am writing to you to express, if possible on paper, my appreciation to you for what you have done for me. All that I am and all that I hope to be, I owe to the training my dear father and mother gave me and what came to me from you. The religious training I received from you and Mrs. Lehman I would not exchange for anything on earth. The knowledge I got of the Bible under the instruction of President Lehman is far more precious than anything else I learned in the rest of the course. When I was there I had no dream of preaching or becoming any kind of religious leader. But the influence was such that I could not help myself, I just had to go into it.

5. No graduate of the Southern Christian Institute has ever been arrested and only a very few of the undergraduates. So far as we know, all of these but one proved themselves innocent. On the other hand, these young people have gone out into the world and in a modest spirit have done what they could to change the things that are wrong. They knew that if things are ever to be made better they must be built from the ground up. In some instances white people were bitter enemies to the work and to those in charge until they came into contact with some of our graduates, and then they became



Students at S. C. I. who are enrolled in Bible study



Mr. and Mrs. John Long, dean and registrar

enthusiastic supporters. In many instances our young ministers took the initiative in building up a new relationship between their churches and the white minister and his church. In many instances they took the lead in giving the community a new conception of what an adequate school system is. Often they have been the influence that has held up the spiritual life of the community.

These things have not been attained without much struggle and some keen disappointments. We are not opposed to athletics and do all we can to have our students triumph in contests, but we have deplored the spirit of our age that leaves the impression on the mind of young people that the biggest thing in education is the triumph of the athletic team. The problems of the future are spiritual. If we are to purify politics, if we are to outlaw war, if we are to develop better race relations, if we are to bring business to a higher basis of ethics, it must be worked out by the students now in school.

What They're Thinking in the Philippines

By E. K. HIGDON

SOME time ago I attended a meeting where the question of church union was before the house. It has a way of getting before the house these days since the Presbyterians, United Brethren and Congregationalists recently united. This time the discussion was vigorous, both Filipinos and Americans taking part. It centered around the obstacles to union and the wisdom of complete Filipinization of the church. I set down here in slightly expanded form the notes I took.

Obstacles to Union

1. The feeling on the part of denominational groups that each has a monopoly on God's truth and grace.
2. A lack of appreciation of the contributions to religious life made by the denominations and a consequent bitterness toward denominationalism. You can't draw a man to you by condemning the system of which he is a part and in which he works and finds his friends.
3. The absence of emphasis upon our common ties. We know our differences; we do not realize all we have in common.
4. A Filipino layman classified the obstacles thus:
 - A. Those which proceed from Filipinos:
 - a. A lack of proper education; the people do not even think about the matter.
 - b. Lack of courage. Men who might lead in union movements are afraid of ecclesiastical authorities (practically all of whom are foreigners).
 - B. Those which proceed from Americans:

The lack of sacrificial spirit. They do not want to give up their jobs and their authority. They like being spiritual bosses.

- C. Those common to Filipinos and Americans:
 - a. Emphasis upon nonessentials.
 - b. They do not appreciate the common ground occupied by all churches.
5. The absence of ability to see the problems of disunion and to work out solutions.

On the question of complete Filipinization of the church the missionaries remained silent but the Filipino laymen and pastors expressed their convictions freely. Here are some of the pros and cons:

1. The Filipinos are entirely capable of running their own church. Leadership is plentiful. However, there are not enough students in the Union Theological Seminary at present to furnish adequate leadership for the future.
2. The question is, How soon will we be able to manage our own church affairs? The time has not come yet. We must train a better leadership. There is also need of more education in self-support.
3. When missionaries first came to the Islands and won their first converts, the management of the church should have been entrusted to Filipinos. At the present stage in the development they would have been in full charge.
4. The time has come to put Filipinos in all places of responsibility but missionaries must be retained in advisory capacities. In order to serve well in such positions, the missionary must lose himself in the work.
5. At any rate the time has arrived for more concessions to Filipinos by missionaries. Regarding the ability and wisdom of the church to be entirely self-sustaining, a matter discussed as a part of the program of Filipinization, two strongly opposed declarations were made:
 - A. Subsidies from abroad, grants-in-aid, should be continued forever, if given in the right spirit, for they serve to encourage good will and to strengthen international ties.
 - B. Such subsidies cannot be administered without the feeling of paternalism. Either the administrator will take the paternal attitude or those who profit by the grants will think he takes it. Therefore, Filipinos should desire to get rid of subsidies from abroad as soon as possible for the sake of their own religious independence.

The foreign field has some advantages over the home base when it comes to thrashing out church union and other problems of cooperation. But it has to watch its step lest it tread on racial or national prejudices, or get its feet all mixed up in a tangle of whose job shall become somebody else's.

On Resurrection Morning

By JESSE M. BADER



"AS IT began to dawn towards the first day of the week," the women were wending their way to the tomb in the garden. They found an empty tomb and a risen Lord. Thousands in all lands will be going to the sunrise services "as it begins to dawn towards the first day of the week"—Easter Sunday morning. They too will find an empty tomb and a risen Lord. This is their faith and their hope.

As a part of the Pre-Easter Evangelistic Crusade, a Sunrise Prayer Meeting is suggested for every church on Easter morning. The hour suggested is 6 or 6:30 o'clock. An order of service has been prepared for those who want it, which can be secured from the United Christian Missionary Society, in any quantity desired. Some group or organization can be made responsible for this early service. The church membership and friends will respond to such a meeting which can set a high spiritual tone for all the Easter day services. A day begun in prayer cannot help but end in victory. The service should not be over an hour long—forty-five minutes would be better. It should be made a prayer service. It is a time not for addresses but for prayer.

During the last ten years these Easter Sunrise Services have grown in numbers and power until many have come to feel that this early morning meeting is one of the richest spiritual experiences in the church.

"Supremely Happy"

(Continued from page 13.)

operation for cataract which he and Mrs. Burnham witnessed, before which "naturally, without cant or strain, just as though speaking to a friend, Dr. Rambo thanks God to bless the operation and the patient. He thanks God for what others have done, for what he has received in training, for the friends at home who make this possible." Further, he says, "Dr. Rambo has been carrying on some original investigations as to the health conditions among children. His equipment is utterly inadequate. As we were about to go back for the next cataract operation, Dr. Rambo turned to me and said, 'Brother Burnham, I am supremely happy in my work out here; only if I had the equipment I could do so much more!' I had to look away. I went and stood under a tree for a bit to think and think. . . . That afternoon I took a picture of the young doctor and his wife and their two beautiful children out under a big palm tree, so that I might carry it with me and not forget him and his colleagues out there in the darkest part of India where dread diseases are more prevalent than, perhaps, anywhere else in the world—'supremely happy'!"

Rope-holders? Yes, you who have shared your abundance are holding the rope by which this young man goes down into the darkest part of India to relieve distress. Did he not say, "The works that I do shall do also . . . because I go to my Father?"

The Work Grows

AN EXAMPLE of the expanding program of missionary cooperation was the annual meeting and twentieth anniversary of the Council of Women for Home Missions held in January at Atlantic City.

This organization began twenty years ago to bring together groups of women interested in the application of Christianity in the home land and with the passing of the years its usefulness has been increasingly manifest. Among other things it has largely sponsored the widely recognized Day of Prayer. In 1920, 50,000 programs for use on this day were sent out; in 1928, 214,300 were used. In the beginning there were 100 women's interdenominational groups on the list; in 1928 over 900.

The meeting in Atlantic City was not only reminiscent, however, of past gains but prophetic of still greater progress in days to come toward the realization of its goal of "unity in service." Mrs. Orrin R. Judd, treasurer during the past nine years, was elected president to succeed Mrs. John Ferguson, and Miss Mary Campbell, secretary in the home missions department of the United Society, was elected one of the vice-presidents and thereby becomes a member of the executive committee. In this capacity Miss Campbell is serving as one of the three representatives of the Council at the National Study Conference of the Churches for World Peace at Columbus early in March, another line of cooperative work in which the Council is engaged.

Seattle—the Charmed Land—

By JOSEPHINE JACOBS



Night scene of Seattle water front with the Pacific Fleet at anchor

IT IS hard to write about the fascination and beauty of Seattle without sounding like a "piece of publicity" or a bit of horn-tooting exaggeration. But without tampering with the truth one bit, Seattle is one of the most fascinating cities in the world and will be a most charming hostess to the International Convention of Disciples of Christ to be held there this summer, August 8 to 14.

So recently Seattle was the forest primeval one constantly is reminded of that fact. For her age, she is the largest city in the world, having grown from 21 to 475,000 inhabitants within the memory of men still living. Imagine a city with the ritz and verve and flash of Chicago or Cleveland, containing in its city limits actual virgin timber! This is Seattle.

The city is located on Puget Sound, an arm of the Pacific Ocean, and is hemmed in by two great mountain ranges, the Olympics and the Cascades. Consequently, Seattle virtually was hewn out of a scenic wonderland. Crowded against the very boundaries of this remarkable metropolitan city, with its wonderful new Civic Auditorium in which most sessions of our convention will be held, and with its outstanding hotel system and every facility for the accommodation of its thousands of convention guests, is a compact vacation country. This fascinating playground is made accessible by trains, steamers, auto ferries, stages and fine paved roads—just everywhere.

There are intriguing drives, for all the beauty of the city's parks is tied together by superb boulevards that follow Nature's lead to catch such views as—well,

Acres of the choicest beauty spots have been reserved—over 1,800 acres for parks and playgrounds alone. Just in the city limits the man with the humblest of Fords can invite his doubting Thomas relatives from "back East" to spend their vacation here, after or before the convention, and he can take them to a new beauty spot every day, never going to the same place twice.

One of the most interesting places in Seattle, to the folks who live there, as well as to the many Easterners, who migrate west each summer, is the "waterfront." They speak of it with a certain unction in Seattle—"The Waterfront"

if not my word, the that of William Howard Taft, who said "One of the most magnificent combination of modern city and primeval forest, of formal gardening and Nature's handiwork with the most beautiful vistas of lake, sea and snow-capped mountain peak that has ever delighted the eye of man in this or any other country."

The men who planned the parks with rare judgment have not tampered with Nature, but cooperated



Paradise Valley, Mt. Rainier National hotel and camp

s You!

—and it is such a place. Its shoreline extends a hundred miles. "Port of Seattle" is blazoned high. It is the gateway to the Orient, being the nearest American port. Great 20,000 ton ships warp in to the docks bringing silk, tea, hemp, rice, chinaware, vegetable oil, and a thousand other articles. It is the gateway for Alaska, which sends out gold, copper, fish and furs to an expectant world. Seattle has become America's greatest Pacific port in oriental trade, and next to New York and Boston in value of foreign imports. It is second only to New York in the number of people entering the United States through port cities.

Seattle, as a wonderful part of the great "Charmed Land" of the Pacific Northwest is the gateway to innumerable delights—on every hand. The trip to Mount Rainier National Park, a five hours' drive from Seattle, over a paved road, should not be missed. This one majestic peak has more glaciers than all those of Switzerland, which require so much time and money to visit. No person can come under the spell



...urs' auto ride from Seattle. Splendid
...asonable prices.



"Sitting on Top of the World"

A party of climbers on Pinnacle Peak, Mount Rainier National Park. Rainier's majestic summit, 14,408 feet above sea level, rising in the background. No, one doesn't have to sit on the edge of Pinnacle Peak!

of Mt. Rainier and not carry away some of its big-ness in his character.

Seattle is well prepared to accommodate the 5,000 guests expected to attend the convention this summer. Though

the eighteenth largest city in population in America, Seattle is sixth in point of hotel accommodations and certainly among the first six in auditorium facilities. Her guests will be comfortable—and well cared for. And, speaking of comfort, the temperature in Seattle this summer will hover right around the 65 degrees Fahrenheit mark!

Remembering the old Chinese proverb, "One picture tells more than a thousand words," I'll let the pictures accompanying this article visualize for you some of the beauty and pleasure that will be yours when you come to Seattle this summer for the convention.

What Cooperation Can Do

By C. MANLY MORTON

As president of Disciples of Christ Mission in Porto Rico, Mr. Morton sends from Rio Piedras this word of appreciation for sympathy and material help following the storm.

PORTO RICO wants to thank you for the noble manner in which you responded to her call for help.

For a short time just after that frightful storm which brought desolation to our island, we were discouraged, and it looked like there were plenty of reasons for discouragement too. Sixteen of our church buildings were completely wrecked. The other ten were badly damaged. Our three mission homes were unroofed and one practically demolished. Three of our pastors' homes were destroyed. Add to that the fact that the vast majority of our members, always poor, had lost their homes and everything they possessed. But in getting discouraged we had forgotten two things: First, that God is in his heaven and that things can not go so very wrong for those who love him and remain true to him; and second, that back of us are a mighty host of earnest, loyal, sacrificing Christian friends who have never yet failed and who never will fail when their Master's work is in jeopardy.

Through your loyal response to our appeal for help we have been able to go right ahead with the reconstruction of our buildings. The three mission homes have been repaired, the pastors' homes have been put in first-class condition, five of the damaged church buildings have been repaired, two of the destroyed church buildings have been rebuilt and dedicated, six others are in process of construction, and preparations are being completed for beginning work on the others within the next few weeks. It is probable that during the next several months we will dedicate at least two churches per month. This has all been made possible by your loyalty and material support.

And not only are we getting buildings, but we are getting better buildings than we had before. V. C. Carpenter, who has spent twenty-three years in Porto Rico and supervised the construction of the most of our building operations during that time, was called back from the States, where he was on furlough, in order that he might have direct supervision of our building operations. Our members here although tragically poor and unable to give money, have responded nobly with offers of work. This, combined with careful administration of the money you have contributed, is enabling us to get at least \$150 worth of building for each \$100 contributed. That means that for each \$100 contributed by you friends there in the States, we are able to get at least \$150 worth of building. Sometimes we get even more than that. Because of this we are able to get better, stronger and more adequate buildings. No building is being erected without at least one extra room for Bible school work. Most of the country buildings have two and three rooms for educational work. In place of the

two town buildings destroyed we are endeavoring to get buildings which will permit real constructive work in the field of religious education. In one of these towns we have a wonderfully bright outlook for growth. The attitude of the people is favorable. The influence of the church is already an important factor in the life of this community. For several years the Bible school has been limited only by the lack of adequate quarters in which to develop. For this town we are now planning one of our best buildings and going forward with it in the strict confidence that within a short time we will have there one of the very best churches on the island. Your contribution is making it possible for that town to have the gospel preached and taught to it in a manner that will become more and more effective as the days go by.



—Laurence Granger.

A Christian Porto Rican Family

Their house ruined by the storm, they rejoiced that their lives were spared. The young man to the right is a student preacher.

There never was a time when the people needed a church home more than in these days of loss, discouragement and exposure. One of the happiest things I have seen is the manner in which the morale of the people has strengthened and their whole outlook seemed to brighten as soon as they saw work actually begin on their church home. Many who do not have homes themselves and who scarcely have food enough to keep them alive have seemingly taken a new lease on life as soon as they saw their church home beginning to rise above the wreckage which the storm left behind it.

The loyal response which you people have made to our needs has served to make our Porto Rican Christians understand more fully than anything else could the real heart of the Evangelical Christian fellowship. Down here our folks feel closer to you brothers and sisters up there than they ever did before, and I trust that your sharing with our people down here has

served, and will through the years continue to serve, to make you feel closer to the Christians here.

Of course after this special reconstruction job is done, there will still remain big problems and big tasks before us. Two of our larger, more important towns where we have very promising congregations will not be able to get buildings out of the funds contributed up to date. They each have old buildings which were not entirely destroyed, and which by being repaired can be used until something better can be provided. A \$15,000 building in each of these towns would work wonders in the progress of the work. We are hoping that some way may be found, before too long, so that we may get those buildings. We have faith that the way will be found.

Again, permit me in the name of our Porto Rican churches as well as that of our entire missionary force to thank you most heartily for your prayers, interest, sympathy and material support. I can assure you that Porto Rico appreciates you and your loyalty and support, and that our people are determined to demonstrate their appreciation through a redoubled effort for the extension and strengthening of the kingdom in Porto Rico and the world.

Making the Pictures Live

RECENTLY I turned our regular Council Circle Meeting into a WORLD CALL meeting. I passed the November WORLD CALL to everyone and told them to come with me and we would take a stroll through WORLD CALL art gallery, as the number was so full of pictures and worth while knowledge. I committed the page the picture was on, then closed my magazine and had them each turn a leaf. I was the guide and told the story. Some pages had two or three pictures. Strict attention was given; questions were asked concerning the articles discussed or read and the Hidden Answers were all included.

Several came to me and said they had never known as interesting a study of WORLD CALL and added, "We want to take it. We never knew it touched on so many things we hear about in every day life." The result was twelve subscriptions. Inside of three months I think more than half of the families of First Church will be taking the magazine.

I told of my meeting to a missionary chairman and she passed it on to another church. This caused them to get interested in pictures and fifteen subscriptions were secured. If interest is aroused in the pictures they want to know something about them.

VAN S. LEWIS.

Kansas City, Missouri.

A Growing Work Reviewed

The International Council of Religious Education Meets in Annual Session

By ROBERT M. HOPKINS

THE second week in February has come to be a very significant week for religious education workers. It is the time of the annual meeting of the International Council of Religious Education which is usually held in Chicago. These meetings are growing in their attendance and in the vital contribution which they are making to the cause of religious education.

The meeting for 1929 has just closed. Seven professional advisory sections met during the first three days of the week brought together nearly one thousand professional workers. In these various fields are children's workers, young people's workers, adult workers, state and national executives, national and international executives, editors, publishers, local church directors, college professors, Negro workers, vacation and week-day school administrators and teachers. A new section was started during the past year called to bring professional workers in the field of missionary education. It was well attended and many expressions of appreciation were heard. This section was formed under the leadership of the Missionary Education Movement which is thus aiding the integration of missionary education into religious education.

Between the meetings of the professional advisory sections and the International Council itself the newly formed Educational Commission with sub-committees had a very important meeting lasting two days. The Commission held its first meeting in Ireland in December. Dr. H. McAfee of the Presbyterian Board of Christian Education is its chairman, and Dr. Luther A. Weigle of Yale University is chairman of its central committee.

Many significant issues were before the International Council this year. First attention was given to the report of the Educational Commission. This Commission is the resultant of the merger of the International Sunday School Lesson Committee and the Committee on Education of the Council. Thus in the field of investigation, research, formulation of educational policies and programs, the connection of lesson courses and curricula for the various age groups, and in leadership training, there is now effected a unified approach that was never before possible. The Educational Commission is the finest body of its sort that has come into the service of the cooperating churches. Since the formation of the International Council itself has there been a growth of more far-reaching importance. Its influence will be felt throughout the entire field of religious education in North America.

So significant is the Commission that after some preliminary negotiations, the International Council has offered this Commission to serve also the needs of Christian education for the Federal Council. It is hoped that this arrangement may be consummated, thus effecting still further integration in this field.

DURING the year 1928, the International Council had been recognized by the World's Sunday School Association as the North American section in the new world federation of religious education organizations. Thus the questions that have long vexed the International Council as to this relationship have now been satisfactorily answered. There were many evidences of the world outreach of the International Council because of this new status. Dr. A. L. Warnshuis, secretary of the International Missionary Council, was present and led in a most helpful devotional exercise at the opening of the Council session. He was tendered a special luncheon also where religious education leaders eagerly faced some of the issues growing out of the enlarged meeting of the International Missionary Council held last April in Jerusalem.

Another special luncheon was had to present the religious education situation in Mexico. The report of the recent deputation to Mexico was made at this time, and Dr. Samuel G. Inman, executive secretary of the Committee on Cooperation in Latin America, was also present and brought a splendid message. There is no doubt about the enthusiastic backing of the religious education forces of the United States and Canada in the plan to put a religious education leader in the field in Mexico.

On another day a report was made of the deputation to go to the Near East during March and April. Levon Zenian, who is the newly appointed representative of the World's Sunday School Association to the ancient Armenian Church, was introduced and heartily welcomed.

Much attention was given to the approaching quadrennial convention of the International Council to be held in Toronto, June 23-29, 1930. It is hoped that this great gathering may be not only of continental significance, but indeed of world significance. The year 1930 marks the sesquicentennial of the work of Robert Raikes, and it is proposed to unveil during this convention a replica of the statue of Robert Raikes which was placed by the British Sunday schools upon the banks of the river Thames in London in 1880. The Toronto leaders were much in evidence and made known the enthusiastic

reception which is to be extended to the convention next year. Russell Colgate will be president of this convention.

ONE of the items that will long be remembered was the authorization of a contract with Thomas Nelson and Sons relating to the American Standard Version of the Bible. When this version was released in 1901, Thomas Nelson and Sons were requested to become its publishers, and for this purpose they obtained the copyright. In the original arrangement however, this firm promised not to renew the copyright, but to take such steps as might be necessary at the close of the twenty-eight year period to insure the purity of the text under other auspices. Inasmuch as that period has now about reached its close, Thomas Nelson and Sons have chosen the International Council of Religious Education to become the future guardian of this American Bible. The Council felt this quite an honor and entered into an arrangement which will not only safeguard the text, but make possible its improvement under terms that have been agreed upon. Thus the religious education forces of North America become custodians of the most widely used version of the Scriptures throughout the North American field.

A PORTION of the time of the Council was taken up in the consideration of the needs of state councils of religious education. The strengthening of these state councils is perhaps the greatest unsolved problem in the cooperative endeavor of the religious education forces of the continent. Both the chairman and the general secretary gave emphasis in their annual messages to the importance of this phase of the work. Many definite recommendations were before the Council for consideration. So interested did one of the outstanding members become that he offered the necessary financial support for a period of at least two years for a field director to give his entire time to the strengthening and articulating of the state councils of religious education. It is hoped that the measures adopted may do much toward the solution of this problem.

The nomination of members of the International staff by the general secretary, Dr. Hugh S. Magill, is an event of importance each year. Three members of the staff have long been in the service, and their reports were received with appreciation. Dr. P. R. Hayward as director of young people's work, Dr. Paul H. Vieth as director of research and service, and Miss Mary Alice Jones as director of children's work have made a great place for

(Continued on page 46.)

Just a Mothers' Club

By MARY CAMPBELL

THE missionary society, the ladies' aid or woman's council may meet the needs of the traditionally churchd American community, but often fails to fit the requirements of the community women in foreign centers where we carry on home mission work. Many of these women lack definite church contacts, have no interest beyond their own doorway, do not belong to any church, and have never heard of a world-wide religious program. Some have come from foreign lands and have not found a church home. Many are American born of foreign parentage and in childhood made no normal church contacts. Ofttimes these women send their children to Sunday school but have been shy or indifferent about going themselves. Numbers of these women have no social contacts outside their homes. They need friendship, wider interests, recreation, and a church home. So the missionary starts a Mothers' Club.

In Plymouth, Pennsylvania, there is a young woman who has been working on this problem. She has a group of club girls—the Ledoli Club—many of whom come from foreign homes. The mothers have made no church contacts and are suspicious of the value of the girls taking time from housework for any kind of club. The problem is how to build interest and cooperation with the mothers, and also minister to the mothers. The Ledoli girls, who take their name from the word "learn-do-live" decided that they wanted to have a party for their mothers. The invitation of the girls to the party was strengthened by the missionary with personal call on all of the mothers, where in some cases it was necessary to use an interpreter. Several of the mothers promised to attend. But when the day arrived timidity captured all but two. These two had a wonderful time and have since been telling about it. The girls hope that they will so advertise them as hostesses that next time all the mothers will come. The missionary hopes that better understanding will prevail between the mothers and daughters and that greater trust and friendship will develop until these women find that the church is a place enriching their lives, fortifying their children and ennobling their homes. Such results do not come quickly or easily, but patience, friendliness and sympathy always win.

Recently I visited such a club at the Broadway Church in Cleveland. Work is older here and this club is no longer in its infancy. It is called the Home Department, for it is not a missionary society, ladies' aid or Sunday school class. The church has all these things for its church women, but it finds that it has another group of women in the community who are not all members of the church and are not ready for the direct program of the church. The Home Department meets once a month. The women of the church help sponsor the club. Most of the members

are not regular church attendants and these are given special notification of the meeting by personal calls from some member of the missionary staff. The night of my attendance the feature of the evening was a musical program furnished by two young women from one of the other churches of the city. During one of the piano solos a Bohemian woman with radiant face sat in rapt attention, interspersing bits of information in broken English regarding the composer who was a native of her country. She told me of her own young daughter who had promise of being a remarkable lyric soprano. During the social hour I met a beautiful, young Armenian woman who had been raised in Egypt and educated in a mission school there. She told us that according to the custom of her people she had been married in the early teens to a young man whom she had never seen. The marriage had proved to be a happy one. There was a young woman from Adana, Turkey, who was very reticent in her use of English, but who beamed when I told her that I had been near her home town. Women from Scotland, Ireland, England and the continent were there, about forty altogether. As a group these women raise a fund for the Cleveland Orphans' Home, besides sending cookies and supplies to these children. It is just another Mothers' Club.

Out in Los Angeles the Japanese kindergarten makes itself a center for another Mothers' Club. These little mothers from Nippon are interested in matters of health and education and custom for their children who will grow up to be citizens of this strange America. Many of their meetings have need of an interpreter. Last Thanksgiving time, Mrs. Royal Dye gave a dinner to this group of kindergarten mothers, inviting them to her own home and serving them in proper American style, interpreting not only American manners, but also Christian good will.

Just a Mothers' Club! Is it not a demonstration of the church trying to serve the community, to meet the need of womanhood as the church has always done? The church's way must be through "unasking giving" but we believe that we have not given enough until we have given Jesus Christ. Experience shows that the Mothers' Club is effective in this business also. A short time ago they had a ten days' meeting at Newtown in the Coke Regions. Thirty-eight responded to the invitation. The preacher in telling of it said, "So much of the success of the meeting depended on the Mothers' Club. Our first response came on the third evening, when three from the Mothers' Club came. The following night three more, and the next night three more—the first nine from the Mothers' Club!" Just a Mothers' Club meeting once a month, but faithfully and persistently breaking up racial prejudice, breaking down social barriers, and finally breaking the Bread of Life!

Railroad Rates to Seattle

The location and dates of the next International Convention of Disciples of Christ to be held in Seattle August 8-14, enable convention attendants to take advantage of "summer tourist fares" in the territory east of and including El Paso, Texas, Albuquerque, New Mexico, Ogden and Salt Lake City, Utah, and the state of Montana. Reduced fares from the states of Idaho, Oregon, Washington, California, Arizona and Nevada will be announced later. These fares are even less than the customary fare and a half for the round trip, which is ordinarily granted by the railroads for our conventions. Summer tourist fares are but slightly in excess of a fare and a tenth for the round trip, and are ever cheaper than clergy fare.

Summer tourist fare tickets may be purchased any time between May 15 and September 30, and are good for return until October 31. Summer tourist fare tickets must be validated at Seattle. Return trip must begin not later than one day after day of validation, and must be completed prior to midnight of the final date of October 31, 1929. Stop-overs will be allowed at all stations en route for going or return trips, on application to conductors. Summer tourist fare tickets will be honored on coaches or chair cars, also in sleepers or parlor cars, upon payment of proper sleeping or parlor car rates for accommodations furnished. Passengers, if desired, may use one route in going to the convention and a different route in returning.

The following are examples of summer tourist round trip fares which will apply to Seattle during the coming season:

From Chicago	-----	\$90.30
From Kansas City, Minne-	-----	
apolis, Omaha, St. Paul	-----	\$75.60
From Memphis, Tenn.	-----	\$98.75
From New Orleans, La.	-----	\$112.35
From St. Louis, Mo.	-----	\$85.60
From Indianapolis	-----	\$95.70
From Detroit	-----	\$101.70
From Buffalo	-----	113.70
From Akron, O., Cleveland,	-----	
Ohio	-----	\$105.65
From Cincinnati	-----	\$101.35
From Pittsburgh	-----	\$113.01
(Pullman fares are additional)		

These summer tourist rates vary according to the route used. The rates quoted are the lowest in effect.

For further information, apply to the undersigned or to your nearest railroad ticket agent.

H. B. HOLLOWAY,
Transportation Secretary.

Coming—A World Youth Fellowship!

By CYNTHIA PEARL MAUS

THESE are days when on every hand there come evidences of the fact that the youth of the Church world around, of all faiths and kinds, trying to "get together" in some sort of "World-wide Fellowship of Youth." This note was strongly sounded by the report of more than three hundred young people from all the nations of the world met together in a Sunday morning breakfast during the World's Sunday School Convention, Los Angeles, last July. A recent communication from President W. Burnham on his world tour, from the youth of the Disciples of Christ in New Zealand indicates this same desire on the part of young people to have fellowship with all other youth groups.

These words of greeting from New Zealand young people were brought to the attention of the Youth Convention Committee of the Disciples of Christ, and they replied in the following forward-looking fashion:

January 15, 1929.

To the Young People of New Zealand—

We, the Central Committee of the Youth Convention of Disciples of Christ, an organization of Christian young people in America, acknowledge with grateful appreciation the greeting of the youth of New Zealand.

In response we are happy to join with

you in the noble enterprise which is our common interest. We extend a cordial invitation to participate in a world-wide youth convention of Disciples of Christ, which meets in Washington, D. C., in 1930.

ROBERT W. BURNS, *President.*

The youth of the Disciples of Christ are making definite plans looking toward the realization of the first world-wide youth gathering of the young people of our communion in connection with our Pentecostal convention in Washington, D. C., in 1930. This gathering is prophetic of that still larger and more representative Parliament or Congress of the youth of the world of every faith, race and nation which will come together for the first time, perhaps, in connection with the eleventh World's Sunday School Convention in Rio de Janeiro, S. A., in 1932.

R. M. S. "Maunganui" Tasman Sea, Wednesday, September 26, 1928.

Brother Ross:

I attended a fine youth meeting held in the St. James Street Church, Wellington, N. Z., (St. James Church) the enclosed resolution proposed and unanimously adopted Sunday afternoon. I was requested to transmit it to our youth department with the suggestion that it be given publicity to our young people in whatever seemed best. Accordingly I am passing it on to you feeling sure you will appreciate the sentiment expressed by these young people and that you will make wise use of it.

The accompanying leaflet will give you names and addresses of the proposers. You will be able to communicate directly with them. I hope that this may be a way for fine contacts for the future. You can be of real help to these young people. They will appreciate your fellowship. They would also like you to send them samples of our literature on youth conferences, etc.

F. W. BURNHAM.

The following gracious fellowship greetings from New Zealand young people is indicative of this deep longing on the part of youth everywhere to strengthen the bonds of fellowship with other young people world around:

Wellington, New Zealand,
September 23, 1928.

This meeting, representative of the young men and women of the Churches of Christ in New Zealand sends through F. W. Burnham fraternal greetings to the young men and women of America who are kindred in Christ, and expresses consciousness of a fellowship (despite distance that divides) in ideals, high purpose and vision, and urges that we all take it a stimulus to act well our part, and be worthy of all the good that has been bequeathed to us by the past, and to help Christ our Lord and Master construct a new world in our own day and generation.

W. R. HIBBART,
Chairman Young People's Department.

The Benevolent Association Pays a Merited Tribute



Mrs. Oreon E. Scott

with the qualities of leadership. She was abundantly generous in the gift of her possessions and of the wealth of her rich life, physical, intellectual and spiritual, for the benefit of others. In this fact she gave unmistakable evidence of her intimate fellowship with Christ.

When in the changing course of events a crisis developed in the life of the Christian Orphans' Home, notwithstanding indications of failing health, she answered the call of her associates, the call of the children in the Home, and the call of Christ to the presidency of the board of supervisors of the Home. She continued to serve as the executive head of the Home until a complete break in her health at the end of three and a half years. The situation was difficult and trying in the extreme, but under her gracious, patient, efficient leadership, difficulties were overcome, problems were solved, the situation composed and the foundations were laid upon which her successors have erected the Home's present splendid structure of service. We are profoundly grateful to God for the blessing and the privilege we have enjoyed in her fellowship in one of the most beautiful and tender ministries of his church, that of "visiting the fatherless and the widow in their affliction."

We unite in assuring our associate, Oreon E. Scott, who has served with us so faithfully and efficiently for many years, and his three daughters, of our deepest and tenderest sympathy with them in the loss of a loving, devoted wife and mother. We are weeping with them, and we are comforted with them because of the assurance we have that the body of their beloved has been released from pain and that her beautiful spirit has been welcomed to an abundant reward.

AS WE assemble in regular monthly meeting, as members of the Central Executive Board of The National Benevolent Association of the Christian Church, our hearts are bowed with sorrow and with a keen sense of loss because of the departure, since our last meeting, of Mrs. Oreon E. Scott from our fellowship terrestrial to the fellowship celestial, and from this life of restriction and toil to the life abundant and of eternal reward. In opening this meeting we pause to pay grateful tribute to her memory.

Mrs. Scott was a woman of charming personality; she was unusually and consistently courteous and gracious in manner. She possessed a high degree of culture and refinement, a patron of the best things in life. She was richly endowed

Board of Education and Work of Our Colleges

The J. W. McGarvey Centennial

THE one hundredth anniversary of the birth of J. W. McGarvey was celebrated by the College of the Bible and Transylvania College, Lexington, Kentucky, March 1, 1929. The exercises were held in the historic Morrison Chapel. A portrait of Professor McGarvey was presented to the institution by his son, James Thompson McGarvey, which was unveiled by J. W. McGarvey III.

Japanese Honor Student

Tadashi Tominaga, of the Ushigome Christian Church of Tokio, Japan, is one of the ministerial students at Brite College of the Bible, Texas Christian University, this year. He expects to receive the A.B. degree in June. He graduated from Drake College in Tokio last year. Tominaga plans to attend Union Theological Seminary in New York City and after receiving his B.D. degree, he will return to his native land to teach and preach.

He has been on the honor roll at Texas Christian University continuously. In addition to his excellent scholastic record in six subjects he is earning a part of his school expenses by working in the school library, and still finds time to do some writing for Japanese magazines.

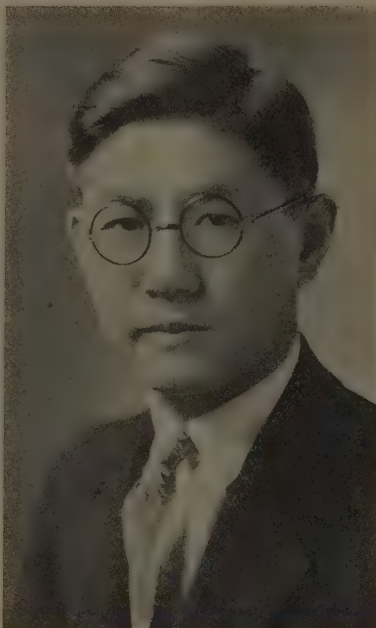
Fort Worth, Texas. A joint meeting of the theological students of Texas Christian University, Southern Methodist University and Trinity Presbyterian Universities, will be held at Texas Christian University in the near future. Three papers will be presented, one from each school, on Christian Unity.

Dr. Francis E. Council, who received his Bachelor of Science degree from Texas Christian University with the class of 1921, has just been awarded the Sternberg medal in the United States army post-graduate medical school at Washington, D. C.

Indianapolis, Indiana. Miss Madonna Shackles, a freshman in the College of Religion of Butler University, is striving toward realization of a cherished dream and a worthy ambition made possible through the efforts of the Sandwich Club, an organization composed of students preparing for Christian service in the ministry. Madonna is blind. But an ideal may overcome all obstacles, so her "eyes are being opened," and in a few years she will be reaping the reward that can only be achieved through willingness to work. She hopes to become an evangelist.

A new book by Frederick D. Kershner, dean of the College of Religion of Butler University, entitled "The Spiritual Message of Great Art," edited by James Miller, has recently appeared from the press.

Des Moines, Iowa. Dr. D. W. Morehouse, president of Drake University, has been honored by being presented the annual community award of Des Moines given by a local newspaper to the citizen who has best served the city for the year. The honor was awarded by a jury of a large number of representative men and women of the city. Dr. Morehouse was praised for his work as scientist and scholar, for his achievements as head of the University, and for his excellent influence and work among the citizens of Des Moines.



Tadashi Tominaga

During the week of February 22, four faculty members of the Drake University College of Education attended national conventions.

Drake University College of the Bible is this year supplying student pastors to more than forty churches.

Bethany, West Virginia. "The Challenge of the Cross," a beautifully impressive pageant, was recently given at the Bethany Memorial Church by a group of Bethany College girls under the direction of Mrs. Anna R. Bourne, head of the English department. Later the pageant was presented before an appreciative audience in Wheeling, West Virginia, Steubenville, Ohio, and Washington, Pennsylvania.

In accordance with the action taken at the annual mid-year meeting of the board of trustees of Bethany College, the college architect has been instructed to pro-

ceed at once with the final work on the plans and specifications for the proposed girls' dormitory.

In the recent creation of the Student Board of Deacons as a part of the organization of the Bethany Memorial Church, Bethany, West Virginia, a new link was formed between the church and Bethany College students.

The Student Board of Deacons is composed of ten men selected from the senior and junior classes of Bethany College. The choice of the young men is made by joint committee chosen by the Student Board of Governors and the official board of the church and is finally passed by the entire church board.

Lynchburg, Virginia. The Christian World Education Conference was held at Lynchburg College, February 12 and 13. A similar conference has also been held in every college in Virginia. The speakers were Mark Starr, organizer for the National Council of Labor Colleges of Great Britain and a candidate for parliament for the British labor party; Joyce Edwards of Allahabad, India, formerly a professor at Lucknow Christian College and now a graduate student at New York University; and Dr. Eleazar, educational and publicity director of the Commission of International Cooperation.

Lexington, Kentucky. Reports from Dr. Thomas Macartney, for so many years professor in Transylvania College and recently acting president of the institution, who is spending the winter in the South, are to the effect that he is greatly improved in health. He expects to return to Lexington in the early spring.

Wilson, North Carolina. Debaters in the annual forensic battle between the two literary societies of Atlantic Christian College on March 17, have been chosen. The question selected is, "Resolved, that the government should own and operate the hydro-electric power in the United States."

Several faculty members and a number of student preachers of Atlantic Christian College are serving regularly about twenty rural churches.

Seventeen members of the college football squad were awarded letters at a special chapel session after the winter vacation.

Lincoln, Nebraska. The Carnegie Institute has presented six expensive and valuable volumes to the library of Cotner College.

Cisco, Texas. A campaign for maintenance of Randolph College opened its third week in January with a set-up meeting at Amarillo.

Speaking of Books

The Family Problem

THE recent book *The Changing Family* by Professor George W. Fiske of Rutland Theological Seminary is delightful—a great many workers in this field of family education. Professor Fiske is a remarkably good writer. He has a tendency toward epigrams and other helpful quotations. While he has not attempted to analyze the problems relative to the modern American home, he has formulated the ideals of the past generation, which seem to him of permanent value to the future. He is wisely conservative. The book will be very helpful to pastors and other public speakers who desire to discuss the home in public addresses.

CHARLES DARSIE.

The Prophets Come to Life

YEARS ago we learned their names in Sunday school—Amos, Hosea, Micah, and all the rest. But to few of us did they become living persons. Now a young teacher comes along who has breathed into them the breath of life and twelve prophets of the Old Testament assume personalities of their own. In *Towering Figures*, L. O. Lineberger, pastor of the First Street Methodist Church of Rutland, Vt., has made a definite contribution to religious tradition and spiritual imagination of the age. The book is a graphic interpretation of the prophets and their messages, from the portrayal of the five or six prophets to the lives, times and religious service of the three major prophets. It is fascinating as biography, as story or simple story telling, and is rich in information for the teacher and the student.

The Harvest in India

CHILDREN OF THE LIGHT IN INDIA is a collection of biographical sketches of native Christians in India upon whom much of the responsibility of carrying forward the widely discussed indigenous church rests. The author is Mrs. Arthur Parker, a missionary at Trivandrum, India, who is giving the volume to the public at the close of her long and fruitful missionary career, as a testimonial to the strength of the Indian church. And indeed there is no more arresting testimony to the power of the gospel than to its transforming power, as Mrs. Parker has recorded it, in the lives of men. Every page in the book is an inspiration and encouragement to friends of the missionary task who would view the result of their efforts.

Sermon Gems

TO THOSE who have a bias on reading sermons, the little book *The Song the Stars* will come as a happy surprise. A book of sermons it is, but to the uninitiated, the fact would never be suspected. Anson Phelps Atterbury, author, is pastor emeritus of the Park Avenue Presbyterian Church of New York,

a church he served as active pastor from 1879 to 1918, his only pastorate. Out of the wealth of spiritual guidance poured from the pulpit in that span of years, this collection of nine sermon-essays is made. Each sermon is brief enough to be read at one sitting; each would serve as a spiritual tonic for the day's work. The keynote of the collection is "joy," as it is the keynote, says Dr. Atterbury, of the universe, "a change from gloom to gladness in the heart; the joy of resting in an assurance of the divine love, and that this radiance is not only for the wise and great but for the childlike as well." The book would make a happy gift volume for the discriminating friend.

Books Reviewed in This Issue

TOWERING FIGURES, by L. O. Lineberger. The John C. Winston Company, Philadelphia. \$1.50.

FINDING A RELIGION TO LIVE BY, by Charles Emerson Burton. The Pilgrim Press, Boston. Paper, 25 cents; cloth, \$1.00.

THE RELIGIOUS DIFFICULTIES OF YOUTH, by A. D. Belden. Cokesbury Press, Nashville, Tennessee. \$1.50.

THE SONG OF THE STARS, by Anson Phelps Atterbury. The John C. Winston Company, Philadelphia. \$1.50.

CHILDREN OF THE LIGHT IN INDIA, by Mrs. Arthur Parker. Fleming H. Revell Company, New York City.

HANDBOOK OF ALL DENOMINATIONS, prepared by M. Phelan. The Cokesbury Press, Nashville, Tennessee. \$1.25.

THE CHANGING FAMILY, by George Walter Fiske. Harper Brothers, New York. \$2.25.

A SHORT HISTORY OF CHINA, by E. T. Williams, LL.D. Harper Brothers, New York. \$5.00.

Books Received

TONGUES OF FIRE, compiled by Grace H. Turnbull. The Macmillan Company, New York City. \$3.50.

THE NEW MID-WEEK SERVICE, by Edmund E. Prescott. Cokesbury Press, Nashville, Tennessee. \$1.25.

LIFE EXPERIENCES, by E. E. Byrum. Gospel Trumpet Company, Anderson, Ind.

HOW TO BECOME A CHRISTIAN, by Walter M. Thornton. Fleming H. Revell Company, New York City.

ESSAYS, CATHOLIC AND MISSIONARY, edited by E. R. Morgan. The Macmillan Company, New York City. \$3.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

A Short History of China

TO THE majority of Americans the Orient has always suggested mystery. Probably the reason for this is that most persons in the United States have established their opinion of the Far East upon so few facts that they have really no understanding of oriental peoples. Mysteries are perpetuated only through ignorance. But since 1914 Americans have learned that they cannot continue to regard any race as "inscrutable" foreigners; especially when a nation's advance, such as China has made in the past generation, forces unavoidable problems upon them.

The work of Dr. E. T. Williams in a short history of China, carries into it viewpoints of both the Orient and the Occident. Some years after he graduated from Bethany College, the author went to live in China and remained there upward of thirty years, first as a missionary and then in positions of official nature with both the Chinese and the American governments. It has been said that his understanding of the language and the literature of the Chinese was fully equal to, and probably superior to that of any foreigner in China. When a man is so capacitated to interpret the East to the West, his book is more than interesting—it is important.

The greater part of his work the author devotes to the Manchu Dynasty and the Republic. This emphasis on the past one hundred years is due to the changing order in China since the beginning of wider relations with Europe and America, and also to the importance that the country has assumed in international concerns.

Art as well as politics has had unique development in China. But the history of Chinese art is a distinct subject, large enough for many volumes, and in his limited space Dr. Williams gives suggestive facts rather than extended analyses. Of the twenty illustrations adorning this volume, however, eleven are selected from works of sculpture or architecture.

W. KIRK WOOLERY.

Bethany College, West Virginia.

Religious Difficulties

THE full title of the book by A. D. Belden is *The Religious Difficulties of Youth*. Yet in a concise, materially helpful way the volume deals with religious difficulties of all ages, from the age-old query, "Is There a Future Life?" to the equally pertinent question of both youth and their elders, "Is There a Remedy for the Past?" Plainly, these questions and the others that Dr. Belden raises, cannot be answered categorically, nor does he attempt it. But in an understanding vein, that could only come through years of contact with doubters and seekers in the every-day world, minds are set at rest and hearts are eased by

(Continued on page 47.)

Missionary Organizations

Woman's Society

May topic: *China and Tibet.*

Worship theme: *From Weakness to Strength.*—Hebrews 11:32-40; 12:1, 2.

Guild

May topic: *Trials and Triumphs of the Way.*

Worship theme: *From Weakness to Strength.*—Hebrews 11:32-40; 12:1, 2.

Young Matrons' Society

May topic: *Through the Moon Gate.*

Worship theme: *From Weakness to Strength.*—Hebrews 11:32-40; 12:1, 2.

WORLD CALL references: "The Ogdens of Batang"—March, 1927, page 16; "China Six Months After"—page 14, January, 1928; "The United Church in China"—page 9, March, 1928; "Our Pastor at Nantungchow"—page 31, August, 1928; "In the Absence of all Missionaries"—page 28, September, 1928; "Trailing a Doctor in China"—page 34, October, 1928; "The Return of the Missionaries to China"—page 14, February, 1929; "A Leader of China's Tomorrow"—page 15; pages 5 and 7, March, 1929; Tibet—pages 12, 32, 33, March, 1928.

The Imminent Strategy of China as a Missionary Field

ALL the arguments which have been put forth in the past with regard to China as a strategic field for missionary effort, have been strengthened and added to in the happenings of the last few years. It is something that China has the largest population and has had the longest and most continuous history of any country in the world. The integrity and virility of the race has been the wonder of the rest of the world for many decades. Now China has come to the day of her opportunity to become a part of the family of nations and to move up her vast column into the march of progress and democracy.

1. It is a strategic moment, for China is changing her outlook and attitude as never before and this is the time to introduce the teachings and saving power of Christianity as the hold of the people on old things loosens.

2. The anti-Christian movement contemporary with the revolution has largely cleansed the Christian movement of the superficial elements and has had the effect of awakening Christians and stimulating them to new activity as well as to deeper self-examination and consecration.

3. The Christians of China have had their patriotic attitude toward their government greatly strengthened and the church has become more naturalized and Chinese and is not so much looked upon as a foreign institution.

4. The constancy and heroism of groups of Christians in various parts of China have been an inspiration and strength to all. It will not be surprising if the experience of the Boxer uprising is repeated and the church grows by leaps and bounds.

5. The responsibilities necessarily placed upon the shoulders of Chinese leaders and churches, when the missionaries temporarily had to come out, has been most wholesome and has greatly strengthened the cause.

6. The anti-foreign agitation has almost completely spent itself and missionaries have been welcomed back with strong expressions of respect and love.

7. Our government and others as well, have accepted the attitude of the missionaries and are treating China as a friendly and equal nation, with emphasis on confidence and good will, rather than on unequal treatment and military force.

8. The strength of Christian leaders in the new political regime

in China, is far out of proportion to the Christian population. The majority of the cabinet are Christian men, the wife of the President is an ardent Christian woman, the wife of General Feng, a former Y. W. C. A. secretary, and two of the leading generals, earnest Christian laymen who live the Christian life and boldly preach Christianity.

9. The Chinese have changed their calendar to correspond with that of the Christian world. Heretofore, from time immemorial their calendar has been lunar with their new year early in February. By adopting the western calendar which numbers its years from the birth of Christ the nation has taken a very significant step. From now on the celebration of New Year will be in step with the rest of the world and Chinese society will have strikingly set before it the memory of Him whose birth the whole world will be celebrating simultaneously.

10. The seven Christian universities of China now have outstanding Christian Chinese as presidents. These schools have high recognition and are a great factor in the growth of the Christian movement.

11. Dr. W. E. Macklin, our first missionary, felt strong that Nanking was the most strategic location in China. It has recently been made the capital and is undergoing a revolution in growth and rebuilding. It is very fortunate that our own work centers in this great political and educational center. Besides the evangelistic work, we share in Nanking University, Ginling College for women, the Union Bible Seminary and the Union Hospital. Then we have the Nanking Christian Girls' School, with its high school and the strong influence of its graduates running through so many years.

12. Now is the time to back our mission in China. The responsibility is greater than ever before. We must not simply hold our own, but gradually reinforce and strengthen and broaden our work. This will take more gifts and earnest prayer. China is foremost as an important missionary field. Our own position is second to none in its imminent strategy and challenge. Our oriental secretary, Alexander Paul, will soon sail for the field to counsel and plan with the missionaries and Chinese leaders for the future of our work. The next five years will be of the utmost importance for the world's future.

"I would be true, for there are those that trust me—I would be brave, for there is much to dare." Last week the words of this song sang through my heart and forced back the tears as I left Union Station at Indianapolis after seeing the Duncan family off on the train. We said the formal good-byes and the babies waved and smiled and waved again with the pleasure of going on the train. The grown-ups waved and smiled and waved again, but we knew that this was the beginning of the long, long trail up to the Tibetan border, only the beginning of a four months' journey by rail, ocean steamer, river boats, horseback, sedan chairs and on foot. We knew that there would be "perils of rivers" and "perils of bandits." Mr. and Mrs. Duncan had said many times that the second going was harder than the first. The adventure of the unknown had ceased to lure. They well knew all the dangers, the loneliness, the carping commonplaces and the difficulties of the work. But Tibet needs them, Tibet needs Jesus Christ; they cannot fail Tibet in her need. They would be true for there are those that trust them. May we be brave for those, like the Duncans, who dare.

—MARY CAMPBELL.

Programs for April

Circle

(For unmarried women 18-24)
1928-1929: *The Quest of Friendship*.
Topic: *Friends of the Quest* (in a).
Worship theme: *Jesus the Missionary's Friend*.

Have you formulated specific plans for achieving all aims prior to June 15? Have you been elected for next year? Install them at the June meeting. Make arrangements for Promotion Day Service (*Manual*, pages 32-39).

Activity: Prepare an African "news-let" or "magazine" during the Fellowship Period, each member contributing something in form, drawing or pertinent clipping. Topics suggested to Trianglers.

Refreshments can be anything made of fruits, cocoanuts or bananas.

Looking for a map of Africa? See May or February *King's Builders*.

What Of It?

What good will it be to feel friendly toward Africans in Africa if our attitude toward those of the African race among us is unfriendly? In South Africa the natives are being crowded into smaller and smaller areas while big landowners occupy other parts of the world control vast areas. Is this just? What troubles are to follow? African paganism is being led to decay and extinction. If they are in religious, the only possible alternative is to choose between Islam and Christianity. Which shall it be? The policy practiced today in dealing with the native today is that of "repression" keeping the native in his place. "This is his place?" Each of the following plans has been tried or practiced in various parts of Africa. Which would be God's way? Discuss each: Repression, Assimilation, Segregation, Disintegration, Dispossession, Education, Christianity.

A Congo Maid

At a moonlight night you will see her with mortar and pestle, pounding corn under the midnight. Then she will be up early the morning to work in the fields. She will prepare the soil, plant the corn, manioc and other things, and cultivate it until harvest time, when it becomes her duty to harvest the crop. When her daily labor in the fields is done, she must cook her corn and her dinner. Fortunately, this is not a very elaborate affair. She must be very careful to see that his mush is not lumpy and she will throw it in her face. Then she must go to the forest, perhaps miles away, to gather the firewood.

SARAH STEGALL.

Senior Triangle Club

(For boys and girls, ages 15-17)
1928-1929: *Friendly Adventures*
May topic: *Friends of the Trail* (in Africa).
Worship theme: *Jesus the Missionary's Friend*.

(For materials, see *Adventure in Congo-land*, 35 cents.)

Are you following the "Things to Do" suggested in *Friendly Adventures*? Have you made plans for achieving all aims by June 15? Elect new officers at the May meeting. Install them at the June meeting. (See *Manual*.) Arrange for Promotion Day Service in cooperation with the other missionary organizations. (See *Manual*.)

Is the "Service Treasure Book" about filled? It is not too late to begin your scrapbook now. Materials? Oh, there's worlds of it in every missionary magazine these days. Everybody's studying Africa. *King's Builders* and *WORLD CALL* have had pictures and sketches galore since January. The cover on the February issue of *King's Builders* would make a good frontispiece for a scrapbook, or the African map, brightly colored, would make an attractive cover. Clip out the list of missionaries on the opposite page and make use of it. The January number has pictures of ivory, rubber and other exports that suggest interesting topics to write on when such pictures head the page. Here are other fascinating topics for brief sketches which the individual members may prepare: "Around a Congo Camp Fire," "Black Diamonds" or "African Diamonds in the Rough" (concerning the boys and girls of Africa), "School Days in Africa," "The Life of an African Maid," "With a Congo Lad from Dawn till Dusk," "Precious Products," "Gold Nuggets and Black Opals," "Black Ivory" (history of the slave trade), "The Crescent or the Cross?" "Kimberley," "African Call Drums," "The Palaver Hut," "Beasts of the Jungle," "Village Life," "Witchcraft," "Sketches of Missionaries to Africa," "Folk Tales," "African Proverbs," "Spirits," "Areas Where Christ is Known," "The Need for Doctors," "What We Can Do," "Real Treasure—Service."

Africa Today (40 cents) contains excellent dramatic suggestions—the kind that can be used on the spur of the moment—also a comprehensive true and false test on Africa which could be used orally during the Fellowship Period. Divide the members in two groups and proceed as in a spelling match.

Intermediate Triangle Club

1928-1929: *Trails of Discovery in World Friendship*.

May Topic: *Pioneering in Education*.

Worship Theme: *Our Daily Tasks*.

(Material for this program will be found in the Intermediate Correlated Program, *Discovering the American Negro*.)

Do you believe the Negro child has the same right to be educated as you have? Why? How did slavery affect the education of Negroes? Show the effects of the Civil War on Negro education in the South.

Education in general is backward in the South. This is especially true in the far South. However, there is a growing interest among the southern people in the education of the Negro. They appreciate the fact that the educated Negro is a more valuable asset to any community than the uneducated one, especially if his education is of an industrial character.

Seventeen Protestant communions and twenty-five mission boards are maintaining schools among the Negroes.

That there is yet much to be desired and accomplished in the field of Negro education is apparent from the fact that seventy-five per cent of the Negroes recruited for war service during the recent World War were unable to read and understand the average newspaper, or to write letters home. They had not passed as much as the fifth grade.

Southern Christian Institute

Southern Christian Institute, about which we will study in May, is a Negro school supported by Disciples of Christ, at Edwards, Mississippi. It serves both grade school and Junior College students. This past year the enrollment was 228 with a faculty of fifteen. The attendance in the grade school was affected by the injuries sustained by the farmers from the high water of the previous season. Many children were unable to attend because of lack of money to pay tuition.

It is estimated that approximately one thousand young people who have gone through Southern Christian Institute are now serving either as preachers or as church officers. Many of them are Bible school teachers. A large per cent of the preachers in Jamaica are graduates of Southern Christian Institute, as well as the ministers of most of our leading Negro churches at home.

Appoint a nominating committee and make arrangements for the May election of officers. (See *Manual*, p. 21.)

Form a Graduating Class for all Trianglers attaining their fifteenth birthdays and thus being eligible to membership in the Senior Triangle Club in June.

Devotional Study for Woman's Societies

May—China and Tibet

From Weakness to Strength: Hebrews 11:32-40; 12:1, 2

A QUESTION arises in all our minds as we read the account of the test of Christian faith. We ask, is our faith today as strong as theirs? There is grave doubt in the thought of many people on this question of faith among so-called modern Christians. We hear people say "the day of the Christian martyr is past." Such a statement could not be made by anyone acquainted with the facts. The history of the Boxer uprising in China, during which over 60,000 heads of families died for their faith's sake, and the courage and self-sacrifice of the Chinese in the late revolution, are not to be forgotten. These things prove that faith and courage are as abundant in our day as in any past generation. Only great crises prove real character. Life today is so sheltered and organized that we seldom test the depth of its convictions. Many, perhaps most Christians, would die rather than deny their Lord. They feel, as did Simon Peter when he said, "To whom shall we go? Thou hast the words of eternal life."

This growth from weakness and fear to strength and faith is a marvel wrought by the power of the gospel in every land.

The trained native nurses in our Chinese hospitals, tenderly ministering to the sick, are the direct outgrowth of the work of our medical missionaries. Native evangelists carrying the gospel to the farthest corners of their countries, bear testimony to the stability of spiritual training in our schools and colleges. A native Tibetan, who, when a boy was taken and trained in the Shelton home, baptizes the Doctor's children in far-away Tibet. All these things testify to the power of Christianity over the weakness and sins of humanity.

Not only is this growth to be seen in spiritual things. In the field of education our missionaries have borne a noble part. They have had the satisfaction of seeing thousands of Chinese boys and girls brought to young manhood and womanhood with trained Christian minds and hearts, ready to serve wherever they may be. China's awakening to self-consciousness and native leadership is due in large measure to the training of Christian missionaries. With such a cloud of witnesses bearing testimony to the value of the missionary enterprise, let us pray that our churches may arouse themselves to this God-given task and give as never before.

Excellence and are striving bravely to enter Class C. We began the missionary year with sixty-four members and now have seventy-four.

MRS. RAY BAILEY

Pueblo, Colorado.

THE women of University Presbyterian Church, Enid, Oklahoma, not just members of the missionary organization are having an all day meeting on Wednesday at the church. Those who wish, do any work the aid society has in hand, beginning at ten o'clock. At eleven o'clock Mrs. G. S. O. Humbert leads them in a study of *What Next in Home Missions?* At twelve o'clock they have a covered dish luncheon and at one o'clock Mrs. S. W. Hutton leads in the study of *Friends of Africa*. Work is resumed at two o'clock.

As many as forty women have attended these sessions and everybody enjoys the fine fellowship. At least fifty copies of the study books have been purchased.

Our women over the state sent many gifts of clothing and money to meet the immediate needs of storm sufferers in Porto Rico.

GEORGIA MCKINNEY

Enid, Oklahoma.

Good Ideas That Could Be Used Anywhere

WE ARE following out all suggestions in our Program Year Book, at Central Church, Pueblo, and last October held our meeting at night with a banquet, to which any interested person was invited. We did not try to make money on it, but to our complete surprise found that we had \$18 profit, which sum we will use in developing our local society. For instance, we are subscribing for six copies of *WORLD CALL* for members who otherwise would not have it.

There were 116 in attendance. In ad-

dition to a number of printed songs, we used an original one in recognition of our ten new members, singing it to the tune of "Ten Little Indians."

One new, two new, three new members,
Four new, five new, six new members,
Seven new, eight new, nine new members,
Ten new members now.

For our program we utilized members who are unable to be present at afternoon meetings, while our discussion leader was the president of the church board. We enjoy working under the Standard of

Around the World With the Disciples

THE Southwest District, Southern California, under the leadership of a missionary committee in the local churches, put on a very successful program recently. The trip started at Western Avenue Christian Church and ended at Arlington Christian Church. Western Avenue represented the Community House in New York and the program consisted of a Christmas tree for a few of the children of the Good Industry Association. Santa Claus was there and gave bags of candy to the little ones. From there the people went to Africa, represented by Vermont Square. There a skit entitled "Light" was given. The skit showed the need of having electric lights in our hospitals at least in Africa. The next stop was India, represented by Manchester Avenue Christian Church. They gave the skit "The Widow of India." China was the next place, represented by University Christian Church. Anna Ellerbroek had charge of the program and Dr. W. E. Macklin gave a brief talk on "Life in China." Japan was the next in order and the Magnolia Church, gave us a glimpse of "Life in Japan." "On to the Philippines" was the next stop. Pico Heights was the next stop. Sylvester Morales talked on "Life in the Philippines." Having grown tired of foreign travel the group came to Mexico, represented by Arlington Christian Church and there a supper of tamales and chili was enjoyed together with a program. Christmas in Spanish costumes served, and afterwards had eaten heartily they adjourned to the church for a brief consecration service.



Executive committee and superintendent of missionary organizations, Central Christian Church, Pueblo, Colorado

Echoes From Everywhere

oring a
en Comrade

musical memorial service was held in Osaka Y. M. C. A. January 20, to do r to Miss Cecile Harding who worked the Temmabashi Christian Church in city for three years and taught Eng- and music, both vocal and instrumen- in Baikwa Girls' School. Last May was compelled to return to her home Eugene, Oregon, where it was found cancer had developed. After six hs of intense pain she passed away in ane, Washington. Miss Harding was ed by the Japanese people and they fittingly showed their appreciation e memorial service.

stmas
tharcas

ur first Christmas in Charcas was one e happiest I have ever spent. We a simple, but very effective program r little chapel Christmas eve, using White Gifts. There were many gifts ervice and substance and as a climax e evening, thirteen made the good ession. Needless to say we rejoiced ly at this manifestation of the har- that is ready for reaping in this . One of the confessions was made e wife of the leading physician here, whom we had been working and pray- r some time. She is the mother vely lovely family of five children, of whom are twins of ten months. f the children are in our school.

HARRIETT E. YOUNG.
arcas, S. L. P., Mexico.

ission
ic

Amorin, Mr. Vallejos, and I recently d our church at the barrio of Cabula- near Bacarra, Philippine Islands. We e the hospital Ford as far as the road d permit and then went the rest of way, about two kilometers, in an ox hich the people of the church had kind enough to provide for us. The other way to get to this barrio is ke off your shoes and stockings, roll ousers to the hips and wade. ur mission was to give the people of secluded barrio church a little en- gement and to hold a clinic for e of the community who were sick. l the benches in this little chapel filled by the sixty-five people present. een Sunday school and church four ts were baptized in the little stream h flows by the door of the chapel. was an impressive ceremony and an ially happy one, I felt, because one e were the parents of a young man had made the confession while at the s Norte convention just two weeks re. r. Amorin delivered a fine sermon on peration. After this I made a few rks and invited the people to come

to our clinic at the close of services. Mr. Vallejos interpreted for me as I have not yet learned enough of Ilocano to talk to them in their language.

We saw a number of the sick before we were called to dinner at the pastor's home next door. As soon as we had finished our meal we returned to the chapel and I saw about forty sick people alto- gether. There were many blind or nearly blind and many with tuberculosis.

RICHARD BRADY, M.D.

Laoag, P. I.

A Busy Day

Last Sunday was a busy day at the Japanese Christian Church, Los Angeles, for there was something going on from morning to night. Many of the young people stayed for the annual meeting of the church, held in the afternoon, and at a special meeting of their own a commit- tee was appointed to handle the young people's church worship service. In the evening the mothers prepared a big "gochiso" (feast) in honor of the gradu- ates and new church members, Fukiko Itami and G. Kuwahara, who were bap- tized on Christmas Sunday.

Church Bulletin.

Could You Do As Well?

Doctor Hagman performed a successful operation on a fifteen-year-old boy with a bad tubercular spine—so bad that he could only crawl about. For six months he lived in our hospital here in Nantung- chow, taking sun baths, cod liver oil and all the other things that go with a course of tubercular treatments. To help while away the long hours lying flat on his back, I helped him a little with his Eng- lish. He had very little foundation but was so interested and applied himself so well that when he left us he could tell ten or a dozen stories, say half as many poems, quote the Beatitudes, the Shepherd Psalm, story of the Good Samaritan, and no small number of shorter passages from the Bible. We are hoping that when he is well he will return to Nantungchow and that we can interest him in our Christian work.

LOIS ANNA ELY.

Nantungchow, China.

Interest Growing At Coquilhatville

On Sunday of Christmas week we had 175 present at the 6:30 service at Coquil- hatville. In the afternoon we had a serv- ice for the coast men here, with twenty- two adults and five children, and then later we went to the village along the river below Coquilhatville where we had twenty-eight baptisms and nineteen were reinstated in the church. More than 200 were present and 192 came back for the communion service. The first month we

were here the attendance averaged less than seventy-five and for November it was 167, and for December I think it will go over 200. This is not a bad growth for six months but it is hard work as we have no buildings and no money to build.

AMBRA HURT.

Coquilhatville, Africa.

Only Missionaries In Honjo

Miss Jessie Asbury, who returned to Japan last summer after furlough spent in this country, together with her coworker, Miss Kiku Sato, who had been studying in California, are established in the town of Honjo, Akita Ken, in the north of Japan. While work was opened in this place by our first missionaries, this is the first time that it has been occupied by a resident missionary. Miss Asbury and Miss Sato are living in a Japanese house hardly suitable for the bitter cold of the winter. Many of the homes of the town are open to these workers through the kindergarten of forty children. The church has been reorganized and a Chris- tian Endeavor society established. Their address is 12 Hon Tanaka Machi, Honjo, Akita Ken, Japan.

Carrying On In Vigan

The Vigan church has been without a pastor for ten months but the young peo- ple have carried on the work with a splen- did spirit. Mr. Higdon went up after the Baguio convention and inspired many students with his heart-stirring messages. Four confessions of Christ were made. Others are expected in the next few months.

Busy at Aguascalientes

Due to Miss Leslie's absence on fur- lough and the transfer of Mr. and Mrs. McWilliams to San Luis Potosi, we of this station are very busy. In the Nor- mal department of the school I have phys- ical education, two courses in Bible, two courses in English and one course in geog- raphy. In the grades I have two English courses. I also have charge of the school savings accounts and the Camp Fire Club and since Mrs. McWilliams left I am treasurer of this station.

In the church I am still working with the intermediates and am trying to have weekly meetings with the teachers of the department so as to prepare them better for the work. Our Chrisitan Endeavor so- ciety is flourishing. There are quite a number of young men among the new con- verts and they are very active in the so- ciety and among their friends. Frequent- ly, they bring a new one saying that they have been talking with him and that he sympathizes very much with the Christian ideas and ideals. My job in the Endeavor society has been as chairman of the music committee, and we have been trying to prepare special music for the meetings.

The Camp Fire girls are so lively and full of enthusiasm that I don't know

whether I am going to be able to keep up with them till Miss Leslie gets back or not. There are so many things they want to do, and nothing seems too big or too hard for them to want to undertake. We raised the money for a Christmas party for poor children. Now they want to begin making clothes for a poor child, and curtains for their club room. They also want to paint the room. Of course all this takes money, so ways and means for earning it have to be thought out.

MAY WILSON.

Aguascalientes, Mexico.

Passing On the Spirit of Christmas

Our Wuhu Academy faculty is 100 per cent Christian this year, a fact which we greatly appreciate. Mr. Yuen, the principal, is filling the executive position quite capably and has the cooperation of his staff, which is very essential in any school but more so now in schools for Chinese boys during this unsettled period.

The American members of the faculty rejoice greatly to see the Chinese taking the lead and working out the attending problems. They stand by to encourage and advise. Their help is fully appreciated and there is certainly no attitude of the foreigner not being wanted. In fact the teachers and boys are looking forward to Miss Tremaine's return.

The Academy boys helped decorate the chapel and Christmas tree in preparation for the program Christmas Eve. The teachers introduced an innovation by making donations to buy a treat for the boys, while the boys themselves provided a treat for the little folk in the free school, and in turn these small boys and girls brought a few coppers each to help make a happy Christmas for someone less fortunate than themselves.

ETHEL P. HASKELL.

Wuhu, China.

"A Will To Do"

Another of the fine Christian communities in the Abra mountains, P. I., is erecting a chapel at its own expense. Baay, which is the name of the town, has no regular pastor and receives only the attention of the mountain missionary but they have regular services under the leadership of President Basingan.

Flowers and Cows

We drove out to the State Botanical Garden recently. It is only about three miles from Coquilhatville and we often drive out in the evening. It is really very pretty, with all sorts of flower beds and tropical plants and trees of all kinds brought from all over the world. It is not as well kept as parks at home, of course, but when one remembers that only a short time ago it was all jungle and would be again if it were not cared for, it seems nothing short of wonderful that so much has been accomplished.

They also have two herds of cattle

Inasmuch

An Easter Thought

A BRIGHT morn breaks after the dreadful days,

Let men within the city go their ways
With furtive looks, afraid and whispering

They fear that even now some evil thing

Hangs o'er Jerusalem. "The temple veil—

That holy veil is rent in twain," they wail,

"And we have seen such shapes, awful and dread—

Shades of the friends we've laid among the dead!

What will befall? Alas if it should be
The Christ we nailed upon that cursed tree!"

Within the garden, with its hallowed tomb,

A heavenly light has long dispersed the gloom.

A happy angel, from beyond the skies,
Has rolled the stone away and cried,
"Arise

Dear Lord!" and now but waits to cheer

The mourner with the words, "He is not here,

He has arisen. Go thou thy way and tell

His followers that He lives and all is well."

How must that angel winging home alone

Have gloried in his task, to roll away the stone.

O! could such bliss be ours, we dream, but stay—

There yet are many stones to roll away.

Myriads entombed in sin whose blinded eyes

Have not yet seen the Sun of Peace arise.

The "inasmuch" applies to every soul
That waits for my weak hands—or—yours—to roll

The stone of ignorance, idolatry or sin

Aside and let the glorious light shine in.

How many precious souls today such tombs imprison

For whom Christ died but unto whom He has not yet arisen.

O deed! O word! O prayer winged gift! What wondrous joy 'twould be

Through these to win that priceless praise, "You did it unto me."

BELLE L. BARNES
(eighty-six years old)

Seattle, Washington.

with which they are experimenting to if they can be raised profitably here. The herd is black and the other Jersey cows. In the Jersey herd there were about little calves. Virginia is simply about the cows and always wants to and watch them. She thought the calves "so sweet" and wanted to bring home and put some hay in a box keep it. We laughed at her, as she such a coward and runs if a dog looks at her, but she insists that she not afraid of baby cows.

AMBRA HURD

Coquilhatville, Africa.

Saved to Serve

Of seven persons recently baptized the Taft Avenue Church, Manila, Philippine Islands, one is Casimiro Panajon, lecturer of the University of the Philippines in the College of Engineering. He is taking his new step very seriously and is constantly interesting other people. His daughter, his niece, his brother-in-law and one of his close friends have been united with the church since he was baptized. To one Sunday service he brought about fifty students from the College of Engineering. He has organized a Bible study class and is teaching it himself. In order to prepare for evangelistic work when he goes out into the provinces, he has enrolled in Mr. Higdon's class, preaching at the Seminary. Out of this has grown a worker's association looking forward to a campaign in personal evangelism.

JOHN R. GOLDEN

Hidden Answers

1. How many aged ministers are receiving help through ministerial relief? How many widows? How many missionaries?
2. What missionary is ministerial relief helping to keep in the field?
3. When is Self-Denial Week?
4. How much would come into the treasuries of the church if every Disciple would give one-tenth of just one month's income?
5. Tell the story of Frances.
6. What are some of the attractions Seattle offers?
7. "Ledoli"—what does it mean?
8. How long did it take a letter to come from Bolege, Africa to the Missions Building, Indianapolis?
9. How many young people's conferences will be held this summer?
10. "What Cooperation Can Do"—explain.
11. How were the pictures in WORLD CALL used to good advantage recently?

Sunday Schools

ded Missionary Worship Programs for Forward-Looking Church Schools to be Used on the Sunday of Your Choice, April, 1929

DURING the months of January, February and March the suggested missionary worship programs have included the story of missionary activity in the Congo and tributary rivers in the heart of Africa. In the University Church in Enid, Oklahoma, we were privileged to hear several pointed, heart-rending messages given in person by C. Hensey who has spent twenty-three years as a missionary in this region. So truly is his service appreciated that he was knighted by the King of Belgium last year. Yes, as Dr. Dye says, "Africa is a mighty continent." We would profit immensely if we could continue the work of this rapidly growing Christian enterprise.

Now we turn our attention to our fellow-trymen in black here in America and through periods of worship directed toward our common Father to be drawn closer to them in the ties of brotherhood. The story element in the April programs is in very condensed form the story of "The Miracle School," our own Jarvis Christian College near Hawkins, Texas. The school is located on the Texas and New Mexico railway almost midway between Amarillo, Texas, and Shreveport, Louisiana. You never travel that way be sure to visit this school. President J. N. Ervin is a princely man and a genuine Christian. He will take delight in pointing out to the service our churches are giving daily among the Negroes of that

vicinity through the United Christian Missionary Society. This school represents sacrifice. Its product is of infinite value.

Glance through all four of these worship services first of all—then choose the one best adapted to your department or school. Make such changes in the arrangement of items as you deem wise, being careful to conserve the spirit and purpose of the material offered. You will note program material for Primary, Junior, Intermediate-Senior, Young People-Adult groups. If you do not have in your library the hymn books mentioned it would be well to secure them, for they will be referred to each month. You may be able to find most of these hymns and song numbers in your books now in use.

Periods of worship, whatever age the group may be, require thoughtful preparation. You will find no exception to this in your school. Entrust these worship experiences only to the best qualified leadership your group can command. Be natural, unhurried, definite in the conducting of these services. This material with which you are dealing and the life-situations of the worship period are just as vital as any phase of the curriculum of religious education.

You may be interested in making the acquaintance of the friends who have prepared these worship programs for your use. Miss Leona Bull is a teacher of Beginners in the University Place Church, Enid, Oklahoma. Miss Mildred Ozbun

teaches in the Junior Department of Central Church in Enid, though her home is in Pittsburg, Kansas. Ernest A. Hamm, Stewart March and Loren L. DeWitt are ministerial students. All five of these young people are attending Phillips University and would welcome your constructive criticisms of these programs after you have used them, that they may share your experience.

Just a word of caution. Leave nothing to chance in using worship materials. These are of course merely instruments to guide worship experience, but it takes a heart, a hand, a mind back of it all to lead the group to the throne. Each life should be God-filled. Self must be effaced.

You will find many other sources from which to draw stories, reading material and other items. *Survey of Service*, earlier issues of *WORLD CALL*, current religious and secular papers may give you the most ready assistance. Pictures, posters, illustrations, are yours for the searching. Enlist the activity of your pupils in following up these periods of worship with "daily good turns" in behalf of our Negro friends of the neighborhood and in these mission schools.

Remember, the general theme for the month is "Giving Each One a Chance." These black boys and girls are proving their worth. By helping, sharing, serving, changing, we may give them the desired chance. That's all they ask.

—S. W. HURTON.

Program for Primary Department By Leona Bull

Theme—"Helping Our Friends."

To arouse an interest among the primary children in their black friends in the homeland, and to create a desire to help them.

Session period—Have pictures of Negro school children, teachers, school buildings, cotton fields, and any suitable pictures of interest which you may secure from *WORLD CALL* and other sources, especially on Jarvis Christian Institute, ready to meet the early members. Be prepared to answer questions and to talk with the children about the pictures. A real live Negro child may aid in guiding the children in their worship. Seasonal songs may be practiced.

to Worship—"Spring Song" from *Songs Without Words*. Mendelssohn. "Spring Song"—"A Prayer for Each Season." (No. 10, *Songs for Little People*, verse 1.)

of talk—(By the superintendent about the birds, flowers, trees, and spring.)

"Jesus Loves Me, This I Know." If you do not have the words concern-

ing the birds, etc., with this song, use "God is Love.")

Period of Conversation—(Let this lead up to the story. The leader may refer to the pictures used in the pre-session period.)

Song—"Jesus Loves the Little Children." (No. 26, *A First Book of Hymns and Worship*.)

Story—"Sambo's First Day in School." **Offering Service**—

Superintendent—We love to think that our gifts make our little black friends here in the homeland happy.

Offertory Music—(No. 29. *A First Book in Hymns and Worship*.)

Prayer—(By a teacher.)

Sambo's First Day in School

THERE are some members of God's family whose skins are very, very black, who live here in America with us, many of whom live down South where the cotton grows. I suppose every one of you has seen a Negro, for that is the name we give to these black members of God's family. Sometimes I have heard very rude boys and girls call these black people 'niggers,' but I don't believe that you and I will ever want to make the least bit of fun of them as long as we remember that God loves them every bit as well as he loves you and me, and that he likes the color of their skin just as well as he likes ours."

In a small village there lived a cute little colored boy named Sambo. His big brother went to Jarvis Christian College one mile away from home. Sambo was old enough to go to school now, too. His mammy had just come home from the store where she had gone to buy Sambo some new shoes and stockings and clothes, all ready to start him to school in the morning.

When he awoke the next morning the sun was shining on his bed and he jumped up in a hurry. He was so excited and anxious to get started—he could hardly eat his breakfast. Soon after

breakfast big brother said, "It's time to start to school, Sambo."

Sambo was ready in a second. And as they started off mammy called from the doorway: "Mind you, be a good boy! Good-bye Honey!"

As they were going to school Sambo said: "There are so many schoolhouses. Which one do I go to?"

"I will take you," said big brother, kindly.

"How many schoolhouses are there?" asked Sambo.

"There are seventeen now but there used to be only one. It's like this: A kind white man and his wife loved all of God's family so much that they wanted to do something for them. So they helped the black people in starting this school. The name of this man and woman is Jarvis, so that is the reason we call the school Jarvis."

When Sambo reached the school ground which is very, very large, many times larger than our school grounds, he could count all the school buildings. All except one were made of wood from trees taken out of the beautiful forest of elm and pine and oak trees on the campus. But the newest building was made of brick. How pretty it was! Sambo remembered what mammy had said about it, that many, many church boys and girls and mothers had given money to help build it. Perhaps some of you helped.



Sambo

Sambo watched the boys move the trunk into this new building. You see this was the home for the girls who had come a long way on the train to go to school. There was another building where the boys lived.

Sambo saw the boys and girls and heard them laughing and talking. They were all so glad to be back in school and see all those they had not seen since school closed. Some of the boys were busy picking off white wads of cotton, and other boys were digging potatoes, and oh, there were so many things to see that Sambo forgot all about big brother until big brother said, "Do you want me to show you the schoolhouse to which you are going?"

Just then Sambo spied the children he size playing near another building, and seeing one of his boy friends among them, he ran off to join them in play.

It was not long until the school began and Sambo marched into the building just as he saw the others do. His teacher was a fine looking black woman who began telling a story as soon as the boys were quiet. Sambo knew he liked school now and he was so happy. Yes, when he went home that afternoon he had a bushel of things to tell his mammy about what happened on his first day at Jarvis.

Program for Junior Department

By Mildred Ozbun

Theme—Sharing With Others.

Aim—To create in the boys and girls of Junior age a spirit of unselfishness and a desire to give of their time and means so that others may share in their blessings, especially the students and faculty of Jarvis Christian Institute.

Quiet Music—"Dear Lord and Father of Mankind." (No. 188, *American Church and Church School Hymnal*.)

Call to Worship—(Unison.)

"Create in me a clean heart, O God,
And renew a right spirit within me."

Hymn—"O Master, Let Me Walk With Thee." (No. 281.)

Scripture—(Unison.)

"God be merciful unto us, and bless us;

And cause his face to shine upon us;
That thy way may be known upon earth,

Thy saving health among all nations.
Let the peoples praise thee, O God;
Let all the peoples praise thee."

(Psalm 67:1-3.)

Prayer—(By leader.) (Suggestions for prayer.)

1. Thanking God for our blessings, our opportunities, our Christian homes and Sunday schools.
2. Asking God to create in our hearts a spirit of unselfishness; to guide us in our daily life so that our light may shine.
3. A petition that God's blessing may rest upon the work of the gospel among the Negroes, especially the school, Jarvis Christian Institute, Hawkins, Texas.

Story—"It Reaches Across."

Informal Period—(Birthdays, visitors, new pupils, etc.)

Offering Service—(Use regular offering service.)

Closing Prayer—(By superintendent.)

breath, "and now we can have lots of fun together."

Bennie wasn't so pleased. They'd be having a good time as it was. He'd enjoyed the every-day school, and the Sunday school with its stories of Jesus that he liked to hear so much. He was afraid that this new boy would spoil everything, and besides William was his own special pal and he didn't want their fun and games to be interrupted. So he scowled as he said, "A new boy? Maybe he's just a visitor. And even if he does come to school here, I'm not going to play with him and he can't use any of my picture books, and anyway he's going to spoil our fun! Maybe he won't stay long."

William looked at him in surprise. He had thought it would be nice to have a new boy. "Why Bennie," he said, "he looks like a nice fellow. I don't think he'll spoil our fun. We can try him out anyway." Then he added, rather shyly, "Besides, you remember the story Teacher told us about helping our playmates? I do think we ought to help this new boy."

Bennie remembered the story, and he couldn't make up his mind to be nice to the boy, and wouldn't even look him over. All during recess, and after school he sulked, and kept hoping that the new boy would go home. But sure enough when dinner time came there was the new boy! He must be going to stay. Bennie came slowly around to his place at the table. He always sat near "Dear Teacher." Suddenly he stopped short. "Dear Teacher" had the new boy by the hand. "Bennie," he said, "I won't

It Reaches Across

WILLIAM and Bennie were two little colored boys in the Negro school, Jarvis Christian College, Hawkins, Texas. One bright sunny morning in October, during recess, Bennie strolled out to a nut tree on the very edge of the school grounds and sat down. It would be a whole hour till they had to be back in school, and if only his pal,

William, would hurry and come they could get down a lot of nuts.

Soon he saw William coming, running as hard as he could and very much excited.

"What's the matter, William?" said Bennie, wondering what on earth had happened.

"There's a new boy come to school today," shouted William, all out of

will take the place across the table
et John sit here next to me. He's
you know, and we want him to feel
and at home."

"No, I won't" said Bennie. You see
red his "Dear Teacher" so much that
anted to sit by him all the time and
t want to give up his place to any-

Bennie," said the teacher, "can't
love for me reach across the table?"
Bennie thought about it a minute then
over and took the other place. Just
his one day, he thought, perhaps it
isn't matter.

During the dinner Bennie found out
he could love his teacher just as much
across the table as he did from next
to him. So when they were getting up
to leave, he slipped around and whispered
to him, "Teacher, it does reach across,
John can have my place all the time
I want it."

At recess time found three boys under
a nut tree. One was named Bennie
one William and one John.

That's the way with God's love for his
children—it reaches across to them
wherever they are. And it makes no dif-
ference whether they are black or yellow
white or red, God's love reaches them
all. And he is just as anxious to have
colored boys and girls know him as
he has white boys and girls know him,
that they all can say, "it reaches
across."

Program for Intermediates and Seniors
—"Serving Others."

To stir within the life of the group
a sincere desire to serve their friends of
another race, the black folks of America.
To guide their thoughts in the spirit
of worship, to see real achievement
among these friends at Jarvis Christian
College.

At Melody—"Lord, We Come Before
Thee Now," tune Pleyel's Hymn.
Play through twice with reverence.)



Sizing up the new boy

Worship Call—

I will give thanks unto Jehovah with
my whole heart;
I will show forth all thy marvelous
works.
I will be glad and exult in thee,
I will sing praise to thy name, O thou
Most High.

(Psalm 9:1-2.)

Brief Opening Prayer—(By a Senior.)

Father, we thank thee for this day,
for our companions, for the church, the
Bible, our Lord Jesus, and we pray
that through this service of worship we
may be drawn closer to thee, to each
other and to the need of our friends,
especially those of the black race. In
Jesus' name, Amen.

Hymn of Brotherhood—"Where Cross the Crowded Ways of Life." (No. 280, American Church and Church School Hymnal.)

Verses from God's Word—(Let a half dozen or more give memory gems, if possible containing the thought of serv- ice to others.)

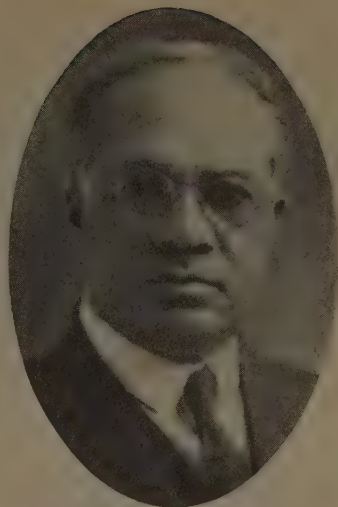
Unison prayer—

Let the words of my mouth and the
meditation of my heart be acceptable
in thy sight O Jehovah, my rock and
my redeemer.

Hymn—"Teach Us, O Lord, True Broth- erhood." (No. 277, American Church and Church School Hymnal.) (Have the group read the hymn through to- gether, then sing stanzas 1, 2, and 6.)

Introduction to Dialogue—

Two of our Seniors are now going to
tell us in a dialogue the story of Jarvis
Christian College. While this is being
given may we think of the message
found in their words. God has made so
many wonderful people in this world,
people of many colors. James and
Frances (substitute correct names) are
now ready to tell us about this school
where so many colored boys and girls
are receiving an education under Chris-
tian leadership. Be thinking of how
you may help these black young people.



President J. N. Ervin

Dialogue—"They Will All Want to Help."

Prayer—(By superintendent, sealing in
the hearts of all the thought of service
in behalf of the Negro who has demon-
strated so richly his worthiness.)

Offering—(Receive offering in a worship- ful manner. Use the following ritual if you choose.)

1. Two come to the front with offering
baskets.

2. Scriptural verse.—(By leader.)

Come near and bring sacrifices and
thank-offerings into the house of
Jehovah.—(2 Chron. 29:31.)

3. Prayer—(By a teacher.)

4. Offertory—"Dear Lord, Each Selfish
Thought." (No. 263, American
Church and Church School Hymnal.)

Closing worship thought—

All things therefore whatsoever ye
would that man should do unto you,
even so do ye also unto them: for this
is the law and the prophets.—(Matt.
7:12.)

They Will All Want to Help

A Dialogue

(Setting—An Intermediate-Senior group in North Texas)

Frances: (Turning to James with a look
of inquiry.)

James, there is something I have been
wanting to ask you for a long time. Now
is my chance.

James:

What do you want to know, Frances?
I know a few things but I've found out
there are many things I don't know.

Frances:

It's just this. Last summer when I
was coming home from Louisiana I saw
a group of school buildings on the right
side of the railway just the other side
of a little station called Hawkins. The
train was going so fast I couldn't count
the buildings. What school is that? Of

course I know about Texas Christian Uni-
versity and Randolph College in Texas,
but what school is this?

James:

Why, that's Jarvis Christian College, a
school for colored boys and girls where
they may go to school from the primary
grade to the Junior College. It's quite
a school. I stopped there on my way home
from the Columbus Youth Convention.

Frances:

Well, well! I never dreamed it was a
colored school. Tell me some more about
it.

James:

Do you know, the first man I met was
President Ervin, one of the most cour-



Students in front of Golden Jubilee Building, Southern Christian Institute, Edwards, Mississippi

teous, refined, Christian men I have ever met. There were several of us in the party so he took us into his office and gave us briefly the story of the school, then he showed us the entire school plant. There are seventeen buildings in all. They are all made of wood except the new girls' dormitory, a Jubilee building made of brick. The wooden buildings were made by the Negro students themselves under the supervision of their instructors and the timber in them was grown on the farm.

Frances:

I'm more interested in the folks than I am in the buildings though I know you could tell me many interesting things about the material equipment of the school. Tell me more about the people.

James:

First of all then I must tell you about the early days of the school. In 1912, when Major and Mrs. Jarvis of Fort Worth gave the land, 456 acres, Tommy Frost and his wife, Mattie, came from another of our schools in Edwards, Mississippi, to take charge. He built a little cabin in the woods and cut the timbers making a lane out to the railroad so his wife wouldn't get so lonesome. Then he worked hard clearing the land. President Ervin came in 1914 and began the school with Tommy and Mattie Frost on the staff.

Frances:

Who furnished the money for the development of the school?

James:

Our missionary society of the brotherhood has backed the work and supported it largely from the beginning. Our own local church here has been helping in this work in recent years through our offerings to the United Christian Missionary Society. Also the faculty and students of the school have sacrificed loyally in making these fifteen years very fruitful in developing Christian character among these people.

Frances:

Is this school anything like the school where Booker T. Washington was the leader for so long a time?

James:

Yes, in part at least. These Negro boys and girls are taught to be industrious,

cooperative, studious and resourceful. The white people who live near the school say they can tell one of these Jarvis students whenever they see him by his good behavior. The fact is that very seldom one of the students leaves the school without having become a Christian. The enrollment last year was 215 and there are now

Program for Young People and Adults By Ernest A. Ham and Stewart Marsh.

Theme—"Giving Each One a Chance."
(Or "Changing the Current of Life.")

Aim—To teach that all the races should have equal opportunities and to inspire the group to aid our colored friends particularly in realizing these opportunities.

Prelude—"All Hail the Power of Jesus' Name." (No. 141.)*

Call to Worship—It is a good thing to give thanks unto the Lord and to sing praises unto thy name, O Most High, to show forth thy lovingkindness in the morning and thy faithfulness every night. (Psalm 92:1-2.)

Hymn of Praise—"Holy, Holy, Holy." (No. 19.)*

Invocation—With gladness we come unto thy presence, O Father. We remember the many happy hours of fellowship we have had with thee in the past. Meet

sixteen teachers. The graduates of the department of education in this school receive first-class certificates. Oh, say, forgot to tell you that since you were on that way the Texas and Pacific railroad has erected a station directly in front of the campus so Jarvis is now a regular stop.

Frances:

Yes, James, I have been thinking what you were talking. What wonderful progress these friends of ours in black have been making during the years. I have been reading some along this line. Where they are really given a chance, a square deal, they make good. We should all count it a privilege to help serve these people through the support of such school as this. I for one will take more interest in the work now than ever. Thank you for telling me these interesting things.

James:

We'll just have to call the young people of our church together and tell them about the progress these people are making on the Christian way. I know they'll all want to help keep the work going.

with us today, and all those of every race and tongue who are gathered together in Thy name. Amen.

Hymn—"Have Thine Own Way Lord." (One stanza with congregation standing.) (No. 173.)*

Scripture—Acts 10:17-36.

Prayer—(Led by leader. Congregation follows with the Lord's Prayer.)

Talk—"The Challenge of a Great Need."

Hymn—"Lead On, O King Eternal." (No. 246.)*

Offering—Offertory sentence: "And thou commandment have we from him, that he who loveth God, loveth his brother also."

Music—"I Gave My Life for Thee. Thanksgiving for the Offering."

Hymn—"Take My Life and Let it Be." (No. 168.)*

*Note: All hymns may be found in *American Church and Church School Hymnal.*

The Challenge of a Great Need

By LOREN L. DEWITT

AS JESUS was talking to a great multitude he said to them, "All ye are brethren, . . . one is your Father, even he who is in heaven, . . . one is your master, even the Christ."

In practical application of this great life principle have you considered the twelve million Negroes of our country as children of God and therefore our brothers? The souls of these people are as precious in the sight of God as any others in America or in any foreign land. Our Father is no respecter of persons. As faithful disciples of Jesus we ought to look upon every human being as sacred, as a child of God.

If we do this we must face the challenge of the great need of our Negro brethren and our obligation toward them.

Do we know the Negro? Very few of us white folk have seriously considered his welfare, or how we might help him. As long as the Negroes labor patiently in the fields or the shops for us, we seeingly care little how they live. Is that our true attitude toward them? I hope it is not! The better we know and understand the Negro the more we will love him and treat him as a man.

At the close of the Civil War only one in every ten Negroes could read and write now only two in ten can neither read

e. They have made worthy progress. Our responsibility remains until all our children have the same opportunities as the white children to make the best and women of which they are capable. usual Negro schoolhouse found in the communities is a tumble-down shack, out seats, with few blackboards, no maps or charts. These schools are rarely taught by teachers without a common school education.

The Negroes are not an "inferior" race, are only an underprivileged race. They have not had the opportunities that white people have had as a race. What the Negro needs most is the sympathy, good words and encouragement of the white people. This surely is included in the command of Jesus, "Thou shalt love thy neighbor as thyself." A student of racial problems has said, "If I rightly interpret the mind of the Negroes, just the assurance of such an attitude on the part of the white people would do more than anything to lift the shadow from their lives, to drive the sting of bitterness from their hearts, and set them singing with the same joy that is their natural heritage." This kind of an attitude toward our Negro brethren would make the solving of most of the problems concerning the Negroes that perplex us. Surely such a Christian attitude is not too much to ask!

Because the white people of America are the stronger race, we are challenged in this situation to understand the aspirations, the feelings and fears of this less

fortunate race. "It is the beast in man that seeks advantage because of strength; the God within him gives more than is required."

We must cease putting stumblingblocks in the Negro's way. A church leader of the South has said, "The Negro is entitled to make, under God, the best of himself of which he is capable; and no prejudices, contempt or injustice on the part of the white man should hinder or handicap him."

The Negro Disciples of Christ in Texas made the initial effort in the building of Jarvis Christian College, at Hawkins, Texas. Their annual offerings for several years amounted to about eight hundred dollars. They secured the interest of the Christian Woman's Board of Missions, and that organization in turn interested Major and Mrs. J. J. Jarvis in an effort to do something worth while, toward educating and Christianizing the Negroes of their own beloved Texas. In 1912 Major and Mrs. Jarvis gave four hundred fifty-six acres of land on which to establish a school for the Negroes.

T. B. Frost, a young Negro, and his wife, both educated in the Southern Christian Institute, were sent from Edwards, Mississippi, as pioneers. They began the school in the one small building that was on the land. In August, 1914, J. N. Ervin, the present head of the school took charge. Since then the single little cabin has given way to a community of seventeen substantial buildings. The land owned by the school has been almost doubled.

The Negro members of the Christian church in the area about Jarvis Christian College number over three thousand, with sixty-seven churches and only twenty-five preachers. What a need for trained leadership and what an opportunity for service unto the Master!

Jarvis Christian College is trying to fill this need. It gives instruction in a Christian way from the primary grade through the Junior College. Courses in Bible study, for those preparing for religious work, courses in music, education and domestic science. Business and industrial courses, such as agriculture, live stock raising, carpentry and blacksmithing, are offered.

There were one hundred forty-three students enrolled last year. The teaching staff is composed of twenty-three loyal members, all Negroes, some of whom have refused larger salaries from other schools that they might stay at Jarvis.

Just a hint as to the Christian influence of this college may be seen in the fact that practically all students who are not members of the church at the time of their enrollment become Christians before they leave the college. Two graduates have already given themselves definitely to Christian service and seven are now in other schools seeking further preparation for such service.

Helping the Negro make the most of his capabilities is one of the finest ways for us to prove our Christian love and our devotion to Christ. Will we accept the challenge?



Girls' Dormitory, Jarvis Christian College, Hawkins, Texas

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

7: The Ministry of Isaiah

A missionary to Brazil tells of a girl who had been her interpreter in the Sunday school, a leader in the girls' club, a leader of music in both. The girl offered a place as teacher in her Sunday school in a nearby town. Her uncle was the chief man in the town and his family had entrée in the best society.

There the girl gathered around the piano on Sundays the servants of the school, and a few of the pupils who liked to sing hymns. Once in a while she told them Bible stories. Before she realized it she was having quite a Sunday school right there in the school. Her uncle's family became interested. They began to take less and less part in the commer-

cial Sunday amusements of the town and to become members of the little Sunday afternoon group instead.

One day the girl asked that she might invite the missionaries to come to the town. No one knew whether they would be allowed to come in or not. With the uncle's invitation they started, however, and no one tried to prevent them. So it was that for the first time, the gospel message was preached in that town. The aunt became a professing Christian. She lost half her pupils as a result but remained a steadfast Christian. Others of the family followed her. Now there is

quite a group. Services are held and ground has been given for a church building.

Isaiah felt his unworthiness. Yet he had a great work to do. The girl was ready to do what she could, and in a way that perhaps was the only possible way, opened the hearts of the townspeople, so that they were ready for the messengers of the church. "Here am I, Lord, send me."

April 14: Hezekiah Leads his People Back

The people of Israel had wandered from their religion. Foreigners to their ways of thinking and acting and worshiping were in their midst. Hezekiah led his people back, back to the worship of Jehovah. A traveler in Italy writes:

"It frightens me to know that already 40,000 Italians have gone to America this year (1925) every one of them, in all probability, a Catholic and against prohibition. America is the mission field of the world today! I feel like shouting it aloud from every city in our United States of America. Let everybody—every Christian—go to work to teach these foreigners in his own city Christ's religion and how to be good citizens. Teach them to love God and not war. . . . There is absolutely no hope until the love of God gets into their hearts, and how can it when their hearts are so full of hate? And these people with their ideals and race hatreds are coming to our country by the thousands every year. Surely it is time we waked up!"

It is not the fact that foreigners are coming into our country that makes us fear. It is the fact that we are so indifferent to their coming. We have not taken their ideals and made them one with our own; we have not taken their fears and hates and made them over into hope and friendship. America has the greatest chance in the whole world to lead every people and race within its borders to new life.

April 21: Comfort for God's People

Imagine a people who have never had the comfort of sympathetic and understanding treatment of their physical ills finding that comfort was within their reach!

A medical missionary in Korea is planning to organize a number of clinics at out-points beyond the city in which he has his headquarters. There are six main roads. The plan is to select a village with a church about five or ten miles out along each road and hold there clinics on regular schedules, so that the people of the countryside may depend upon the place to be served on a regular date by either the doctor or his assistant. In a recent itinerating trip of about two hundred miles in this territory, the doctor discovered many small villages where his services were very welcome. Going from village to village, he performed many minor and major operations, most of them having to be done in the street, because there was no clinic to which the patient

might be taken. He carried along with him two large boxes of medicine and they were practically empty when he returned.

The prophet uses that extraordinary phrase, "as one whom his mother comforteth." What tenderness it brings to mind. Even so must be the work of messengers of the kingdom. To show in their own lives that God is love, to comfort his people, to show to the world that there are no bounds to Christian service.

April 28: The Suffering Servant of Jehovah.

An African missionary had at one time worked for a number of years with no visible results. He was weary and discouraged. After much thought he decided to take the words of Jesus and teach them, as a message of hope and life, rather than the "don'ts" with which he had been trying to train his people away from sin.

Each day he took a passage, following the teachings in order through the Gospels. There came the day when the passage was "Give to every man that asketh" The missionary hesitated.

He had so few of the comforts of the white man—barely enough to keep him in health and strength. What would be the result of such teaching? Yet there he stood, next in order, and what right, he asked himself, had he to omit it.

What glee shone in the faces of his hearers as he taught. So that was the Christian religion! They had envied the white man his possessions for so long. Now was their chance! In one rush they invaded his hut. As he sadly entered a half-hour later, it was stripped bare. He lay down that night on the bare ground, wondering if he had done right.

All at once he heard a stealthy sound. Again and again through the night he heard the sound. In the morning he found his possessions piled on the little porch. "White man," said a brawny paddle, "we knew that you loved us, for we did not refuse us, and our hearts became heavy that we had taken those things which were yours. Look, they are returned to you, that you may live with us in comfort, and that we, who know now that the words you teach are a true teaching, may be your people."

We Are of Good Courage



—Laurence Granger.

Margaret Joy Granger

Who reposed in a trunk while the great storm held sway in Porto Rico. Like her parents, she is holding out the Word of Life.

THIS little island of Porto Rico is becoming known from afar. We are seeing it as a part of God's family. The hope that has long been in the breast of every Poertoriqueno is now being realized. Out of this suffering of the storm has come new knowledge; the knowledge that she is a part of a big world, but of a world which cares. She now finds herself with many friends interested in her

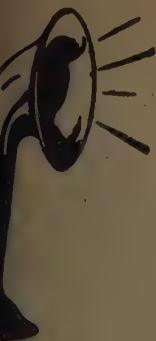
future welfare. People who before vaguely understood her, now have a deep interest in her.

With the new realization of a better day there has come I believe a deep spiritual longing on the part of many. Hundreds who have been indifferent to the gospel, are entering the gates of the church. Thousands without have seen in these recent days that the men more interested in the island's future have been the rising spiritual leadership. It was they who opened their doors to the homeless, it was they who sought food for them and carried them to the clinics for cure; it was they who turned over the churches to the homeless until a new home could be secured; it was they who visited the suffering and the naked and provided clothes on their backs. All this has been a great testimony to the gospel in these days. Our ministers and student ministers are coming to have a new and big place in the life of these people. Our great day of opportunity is here. We are rebuilding our chapels and spreading the work. This year is to be a great year in the history of our Mission. Already within the last four weeks one hundred and fifty have taken the new step in the Christian life.

Within the churches, too, there is coming another great venture. Several of the Missions are desiring and working for organic unity. This very week a conference is called of all the Missions for the study of this great step. May there come with all longing after the Truth the cooperation and prayers of the brethren in the North. I am glad to be alive in this great day and age of the Lord's doings.

LAURENCE GRANGER.

Ciales, Porto Rico.



Station UCMS Broadcasting

THE headquarters staff is considering the proposition of dedicating a whole week of income to the missionary enterprise during Self-Denial Week, April 28-

5. This will be in addition to all the regular giving. The headquarters family find it possible to do it through consistent self-denial. The missionary enterprise needs a new baptism of sacrifice and consecration and our churches the joy of sacrificial fellowship in a common task of bringing men and women, the world around, to a knowledge of the Master. In order that Self-Denial Week may carry with it a great spiritual blessing, it will be necessary to start at the heart of it the spirit of denyself. "Not what we give but what we give" must be the slogan of this week. It is doubtful if anything could be of greater value to the membership of our churches today than to be led once more through a consecrated leadership to the giving up of the cross of Christ in a will-cheerful self-abandonment of giving the half of the great evangel of our Lord.

A request has just come from the First Church at Savannah, Georgia, for the loan of the month of Miss Cynthia Pearl Maus's for special service in connection with educational program. She is there

Plans for the young people's summer conference and training school program now taking definite form. The program as tentatively outlined for the summer calls for four adult training schools and fifty-six young people's summer conferences. Copies of *Conference*, a magazine edited by Virgil Sly and Eunice Andrews, which promotes the conference fellowship, and which will give something of an idea as to the scope of the conference work, are available for the asking.

Rex Hopper has been elected treasurer of our mission at Asuncion.

Upon Miss Julia F. Allen's return home from China in September, 1926, it became necessary for her to help to meet a financial situation in her family. The conditions continue to exist, and Miss Allen has accepted her resignation, stating that old conditions permit her return at some future date she will be glad to return as a missionary of the society.

Our homes, both for children and the adults, have all suffered, more or less, from an epidemic of flu that has swept the

country. The only death reported among the children is that of a baby in the Christian Orphans' Home, St. Louis, the first death in that home in a number of years.

The work of finishing the new Jubilee building for the Southern Christian Home in Atlanta has progressed rather slowly. We were able to move the superintendent and the office of the home into the new building the week before Christmas. The work of finishing the building is going forward as funds are received. E. E. Linthicum, of Birmingham, Alabama, has just made an additional contribution of \$1,000. This makes a total of \$10,650 given by Mr. and Mrs. Linthicum.

We are happy to report that the Edwin Gould Foundation, of New York City, has sent a check for \$1,000 to the Colorado Christian Home to supplement the budget of that home.

The program for the Easter Week of Prayer has been built in connection with the general thought of "Purpose" which is the emphasis for this year in the Pentecostal program for the women's missionary societies.

The five sets of programs for the missionary year of 1929 and 1930 are nearing completion and it is expected that they will be ready to go to press by the first of March. Miss May Frick, of Cedar Rapids, Iowa, is preparing the program for the women's missionary societies. Mrs. Gladys Six, of Norman, Oklahoma, formerly a missionary in China, is preparing the program for the young matron's society. Miss Helen Goodrick is preparing the one for the business women's guild and Miss Mayme Garner is preparing two, one for Circles and one for Senior Triangles.

Not entirely unexpected was the news which came announcing the death of Mrs. Frances M. Carvin in Jacksonville, Florida, February 27. For the last year or more Mrs. Carvin's health was in a precarious condition and several months ago she was compelled to relinquish entirely her position as superintendent of Florida Christian Home, where she had endeared herself to all who came in contact with her. Burial was made at Springfield, Missouri, March 1, with Dr. George A. Campbell, pastor of Union Avenue Church, St. Louis, officiating.

Friends of Mr. and Mrs. Rex D. Hopper of Asuncion, Paraguay, will want to join us in congratulations upon the valentine which came to their home on February 14, in the person of John Martin Hopper.

M. H. Gray, treasurer of the church erection department of the United Society, received word February 22 of the death of his brother, J. W. T. Gray, at his home in Denver, Colorado.

Our sympathy is extended to Miss Ina E. Smith, missionary in Mexico at home on furlough, in the death of her mother who passed away February 18, at Perkins, Oklahoma; also to Dr. Elizabeth Lutz of India, who lost her mother recently.

Miss Mary Campbell, at the recent meeting of the Home Missions Council in Atlantic City, was elected one of the vice presidents.

Miss Hazel Lewis, for several years elementary superintendent in the department of religious education of the United Society, and now elementary editor of Sunday school supplies with the Christian Board of Publication, sailed for Europe March 2. She will spend something over two months visiting the art centers in the interest of securing pictures for the publications under her supervision.

At the recent meeting of the new and enlarged Curriculum Committee of the United Society, held in Missions Building, we were glad to see several of our associates who have been away for a time, notably, Miss Anna Clarke, who is spending a year at Boston University, in further preparation for her work among young people; S. W. Hutton, who is supplying a vacancy in the teaching staff of Phillips University for the school year; and H. L. Pickerill, formerly assistant in the department of religious education and now teaching in Texas Christian University.

The many friends of Editor W. R. Warren will regret to learn that it has been necessary for Mrs. Warren to undergo a stomach operation at the Methodist Hospital, Indianapolis, but will rejoice with us that she is making speedy recovery, with the prospect of better health than she has had for twenty years.

As an instance of the advantage of the air mail service, it is interesting to note that a letter written by Herbert Smith at Bolenge, Africa, and mailed January 24, was received at the offices of the United Christian Missionary Society, February 28.

Word comes of the death, following an operation, of Alexander Adamson of Akron, Ohio, March 3. Our organized missionary work has had no better friends through the years than Mr. and Mrs. Alexander Adamson, who not only gave of their substance, especially in the erection of Adamson Hall at Laoag, Philippine Islands, but gave also their only daughter, Vera, who has served in the Philippines since 1916. We are glad that she is home on furlough at this time and can be a comfort to her mother in this hour of bereavement.



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Special Correspondence from the River Plate Republics

By HUGH J. WILLIAMS

ONE of the most interesting visitors who has been with us recently was Miss Mabel K. Howell of Nashville, Tenn., who was for eight years secretary of oriental fields for the Women's Missionary Council of the Southern Methodist Church, and at present is the head of the department of missions in Scarritt College, Nashville, Tenn. Upon request of the Brazilian women in the Methodist churches of South America's largest republic, Miss Howell was sent by the Women's Missionary Council of the Southern Methodist Church as the special Jubilee Messenger from the church in the States to these daughter churches in far-away Brazil. The Brazilian women planned the itinerary, arranged for three competent interpreters, and sent Miss Howell on an intensive

speaking and investigation tour which included three conferences in as many states, with appointments in more than thirty cities and towns. Besides a large number of splendid churches, the Southern Methodists have six large schools in their three Brazilian conferences, three of junior grade, and three of senior grade. The latter are Colegio Bennett at Rio de Janeiro, and two others at Piracicaba and Santa Maria, one in each conference.

One of the most interesting recent developments in evangelical work in Brazil has been the cooperation of three denominations in sending out the first Brazilian missionary from the Brazilian churches. Dr. Nelson de Arnjo of Juiz de Fora in the state of Minas, an enthusiastic and well trained medical man and Christian

In Memoriam

Mrs. Virginia Robertson, January 4, 1929, Bethlehem, Kentucky. Leader of woman's class and organist.

Mrs. Matilda Thompson, Alameda, California. Deaconess of First Church, secretary of woman's organization and of missionary society.

Mrs. Leora Fillmore Collins, January 23, 1929, White Cloud, Kansas. Faithful member of church and missionary society. Age 78.

Myrtle A. Woldford, February 4, 1929, Ashland, Ohio. Active in all church work and secretary of missionary society. Age 48.

Mrs. W. J. (Callie) Deems, November 18, 1928, Laud, Indiana. President of missionary society, Sunday school teacher and church worker. Age 59.

Alonzo W. Wilkes, January 31, 1929, Puyallup, Washington. Supported every department of missionary work and had annuity bonds with United Society.

Judge U. Z. Wiley, Indianapolis, Indiana. Active in Central Church.

Mrs. J. M. Smith, January 20, 1929, Carrollton, Missouri. Member of missionary society. Age 74.

Mrs. R. F. Lozier, January 4, 1929, Carrollton, Missouri. Member of missionary society. Age 55.

Mrs. Mary Warner, January 3, 1929, Mackinaw, Illinois. Member of missionary society. Age 75.

Mrs. Jennie Simpson, Mackinaw, Illinois. Member of missionary society. Age 74.

Mrs. J. M. Spotts, January 26, 1929, Charles City, Iowa. Faithful member of missionary society.

Mrs. A. D. Patillo, February 5, 1929, Wichita Falls, Texas. Beloved member of First Church.

Mrs. W. H. Cole, St. Joseph, Missouri, member for twenty-one years of First Church, Tulsa, Oklahoma. She made bequests to several missionaries and to Frances Willard Home, Tulsa.

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Promotional Division

United Christian Missionary Society

Missions Bldg., Indianapolis, Ind.

man, goes soon as the representative of the Presbyterian, Methodist and Episcopal churches to begin an institutional work in a needy section of Matto Grosso. There is great hope for the more rapid extension of evangelical work in Latin America in such young men as Dr. P., who will go out into the unoccupied areas of their own and adjoining regions to preach the good news, heal the sick and teach all things whatsoever Christ commanded.

More than two hundred North Americans, chiefly from Los Angeles and other California cities, recently sailed into Buenos Aires aboard the "City of Los Angeles," stopping here for a few days before their two months' trip from Los Angeles, down the west coast of South America, around the Horn, and up the east coast, back through the Panama Canal to home port. The passenger list was made up of sight-seeing tourists, but many, for there were many busy, earnest workers of affairs who had left urgent work behind in order to participate in this demonstration of good will between North American and South American business representatives. Christian folk here were heartily pleased to learn that a considerable number of the passengers were students in the local churches and the Sunday schools. Pastors and other interested people at home would render a service to mission work and to the students traveling if they would give them beforehand definite information

about what missionary work it would be possible to see, notifying missionaries of the approximate arrival time of such visitors.

Each year sees its changes in missionary and national personnel. Three workers of long standing are leaving us for a season for much needed rest and change in the homeland. Miss Emma R. Chapin, efficient general secretary of the Buenos Aires Young Women's Christian Association is to be in the States only six months, hurrying back then in order that some of her coworkers may enjoy their furloughs without too long a postponement of their anticipated change and rest.

Mr. and Mrs. B. A. Shuman sailed in November for eight months in the States, where Mr. Shuman, who is the general secretary of the Buenos Aires Young Men's Christian Association, will be busy speaking in different cities on the foreign work of the Y. M. C. A. Mr. Shuman's twenty-five years of devoted and efficient service with the local Association has produced a remarkable growth in the Y's activities here, culminating recently in the raising of a quarter of a million pesos in recognition of the statesmanlike Christian service of this noble man and his faithful helpmeet. Mr. Shuman's activities have not been confined to the Association either. Through his presence in various interdenominational and other committees he has been instrumental in forwarding the work of many different institutions here which deal with the youth of the River Plate re-

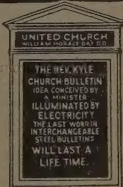
publics. Mrs. Shuman has been a competent worker in many different organizations, making a distinct contribution to the ever stronger evangelical national life.

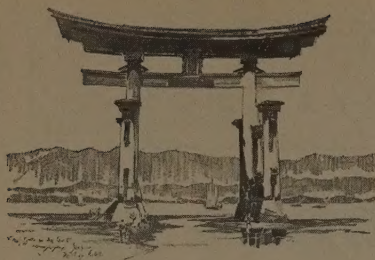
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A Handful of Grain

(Continued from page 19.)

There, from a boat on the Ganges River, we watched the worshippers come to bathe in its sacred waters, to drink it, to pour out oblations, whereby to reduce the number of their future transmigrations of soul before reaching Nirvana, or to spread upon its waves the ashes of their dead. Some, having completed their ablutions, sat cross-legged, with closed eyes facing the early morning sun, in wrapt meditation, or blank self-consciousness, knowing beholders were looking on. Others stood in the water, dipping it up with their hands, bowing to the sun, and pouring it back to the river again, then repeating the ceremony over and over. We went to the so-called "Golden Temple." There, too, Ganesh, "The Father of Calculation," sat, garlanded, above the doorway, taking toll of all who entered. The worshiper enters with a bowl of Ganges water in hand with which he sprinkles the idol, bows before the image of Siva, circles the inside of the temple, pays his fees, strikes a gong to indicate that he has completed the circuit, receives his red mark upon the forehead, and emerges.

Along the Ganges water-front in Benares are ruined temples sinking into the river as a result of the great floods of 1917 and 1926. They rest upon mud foundations. I could not escape the feeling that they typify the whole religious structure of Hinduism. It rests upon the mud. Its foundations are in rottenness. If people in America have any illusions as to the beauty and superiority of India's religion, they only need to know it in practice and see its debasing effects upon its devotees to be disillusioned. India's need is for Christ; for Christ to break the bondage of superstition and of sin, for the application of the teaching and spirit of Christ to her whole moral, social, industrial and civic life. And that is the need of our world!

A Growing Work Reviewed

(Continued from page 27.)

themselves in the cooperative life of the religious educational forces. Two new directors had been appointed ad interim, and their appointment was confirmed in their nomination for the succeeding year. Myron C. Settle, a graduate of Boston University, is the director of vacation and week-day church schools succeeding Thomas S. Evans. Forrest L. Knapp, a graduate of Yale University, is director of leadership training succeeding Dr. H. Shelton Smith. The two new directors were accorded a most cordial welcome.

The spirit of cooperation as it is manifest in the International Council is growing. Two additional religious bodies were admitted to the membership of the Council at this meeting. The Churches of Christ who have long held aloof from all phases of cooperation, were admitted upon the request of their publishers. They constitute a goodly body of nearly half a million members located particularly in the southern states with headquarters at

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Nashville, Tennessee. The River Brethren of Christ are a small body in Kansas and the middle west, but they too feel the need of cooperation with their brethren in the field of religious education. This makes a total now of 41 religious bodies who are cooperating through the International Council of Religious Education. Many references were made in the speeches before the Council to the growing spirit of Christian unity. Dr. John H. Race of the Methodist Book Concern called attention particularly to recent conferences between representatives of the Methodist Episcopal Church and the Presbyterian Church, U.S.A., which grew out of the actions of the last general meetings of these two denominations. He also reported that representatives of the Northern Baptist Churches and of the Disciples of Christ have recently held conferences looking to closer cooperation. Dr. W. A. Harper of Elon College (Christian) told of the increasing rapprochement between his people and the Congregationalists. Other reports of progress came from the United Brethren and a group of the Reformed churches. The United Church of Canada continues to be an influential example of this growing spirit of union. Thus attempts to meet common needs lead to the answer of the Master's prayer "that they may all be one."

Speaking of Books

(Continued from page 31.)

the tender and logical treatment of the difficulties that beset our spiritual questings.

Along the same line is the invitingly slender volume of Charles Emerson Burton, *Finding a Religion to Live By*. More didactic in treatment than Dr. Belden's contribution, the little book points the way to a religion that will satisfy mind and heart, a religion that will work in this age of materialism and scientific discovery. The difficulties considered are closely linked to life needs and experiences, yet with a more theoretical than personal application. It would serve as a splendid volume for leaders of devotional groups.

A Denominational Who's Who

THE *Handbook of All Denominations*, prepared by M. Phelan, is the fifth edition of a Handbook brought out first in 1915, which answered a long standing demand in the field of denominational literature. In the present volume Mr. Phelan takes cognizance of more than twenty-five new religious groups and sects, treating in all more than seventy distinct religious bodies. The latest statistics of all American denominations are given, a brief statement of their doctrines, and, in many instances, an analysis of the things that distinguish one body of worshipers from another. All in all, this book is one of real value to him who would know his fellow Christians regardless of the sectarian or denominational doctrines to which he subscribes.

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	General Fund	Increase	Special Funds	Increase
Churches -----	\$188,514.84	\$5,302.84*	\$31,034.72	\$18,999.24
Sunday Schools -----	182,994.00	7,158.01	6,862.52	5,655.71
Christian Endeavor Societies -----	4,400.49	847.54*	32.08	208.90*
Missionary Organizations -----	255,710.92	3,635.29*	5,164.30	1,918.55*
Individuals -----	23,400.25	16.65*	25,551.59	2,502.55*
Bequests -----	10,634.28	6,976.60*	8,202.00	4,492.00
Interest (U. C. M. S.) -----	48,929.52	7,725.88	1,963.71	1,738.71
Interest (Old Societies) -----	26,031.00	5,681.91*		
Receipts from Old Societies -----	37,328.95	3,142.38*	25,863.42	41,863.85*
Home Missionary Institutions -----	53,127.57	4,151.38*		
Benevolent Institutions -----	52,766.48	472.56*	4,636.53	2,401.73
Annuities -----			102,508.87	23,510.50*
World Call Subscriptions and Advertising -----	37,476.99	2,778.11*		
Kings's Builders -----	2,878.62	370.12*		
Literature -----	29,431.53	3,411.40		
Miscellaneous -----	22,669.36	4,322.79*	12,491.92	9,209.70*
	\$966,294.80	\$19,401.88*	\$224,311.66	\$45,926.66*
Board of Education				
Churches -----	\$44,887.81	\$17,540.33*		
Individuals -----	650.00	650.00		
Endowment Crusades -----	1,021.36	5,916.20*		
	\$46,559.17	\$22,806.53*		

*Decrease

Another Living Link

(Continued from page 15.)

tion, but the binding together of personalities by the mystical ties of Christian grace.

As the second answer suggests, Minister Frank cultivates in his service of worship a quiet and a deeply reverent atmosphere.

In Dallas, Graham Frank's pastorate is not confined to his own church. He is in a true sense pastor of pastors, pastor of the whole city. One says: "He is perhaps the readiest speaker on come-and-go topics in Dallas." Another writes: "I do not believe that there is a preacher in Dallas who commands the respect of the members of other churches more than Doctor Frank does. They all like him from the Jewish Rabbi, up or down as the case may be."

I asked this lover of men if he placed much value in keeping his people happy and in good humor. His refreshing answer in full all will want to read: "I do, for the reason that I believe that Christianity is intended to lift burdens from human hearts and to make people happy in wholesome ways. I cannot recall that I ever had a serious, ugly difficulty in my ministry, although I do discuss with great freedom all sorts of things with my people, and do not hesitate to differ with them and to encourage them to express any differences they may feel with me. I want to be happy, in right ways, and to help others to be, and I can think of but few things that more surely attract and hold people to a church than that of finding it a center of happiness and friendliness."

Books play an important part in a minister's life. I asked this lover of books: "What kind of reading do you like?" He answered: "Good theolog-

ical books of a mystical tendency, good fiction and considerable biography." Three traits are here stressed, a love of the solid, interest in the lighter, and a desire to know men in the motives that actuate them; a good three, well illustrated in the ministry of this interpreter of men, books and God.

Now, Graham Frank as pastor throws light upon Graham Frank as secretary. What is his big contribution to the convention? Not his endless reading of resolutions, but rather the pastoral spirit which he radiates to all.

During recent years Graham Frank has attended two world-wide religious gatherings, the first that of the Universal Conference of Life and Work held at Stockholm, and the second that on Faith and Order held at Lausanne. On his first trip to Europe I had the opportunity to observe the impression the Great of Earth made upon him. He was never dazzled by the brilliancy of their names or their clothing. He remained a thorough democrat, and perhaps returned from the kingly and ecclesiastical courts a better democrat, and more than ever a staunch believer in the democracy of the church and the simple gospel.

Is he before a great convention of the Christian church; is he in a world-wide gathering of political and ecclesiastical notables, he fails not to keep his perspective. With him first things are first. Amidst all confusions he holds his bearings. How does he do this?

Have we not seen that he has the humor of a believing man; that he possesses the clear vision that springs out of the aloneness of the soul; that starting with his fireside of friendship he embraces all with his mind of good will and have we not seen that all his working days have been given to the pastoral passion? Are not these the

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gateways to clear thinking, to loving, and to Christ and the story course his church should take?

Such men, and there are others, gain the Ship of Zion through seas. Let none be dismayed. She reach port with flags flying amid of hallelujahs and with brotherly prevailing.